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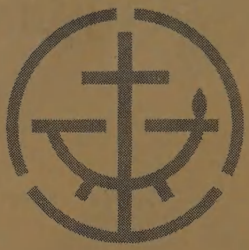

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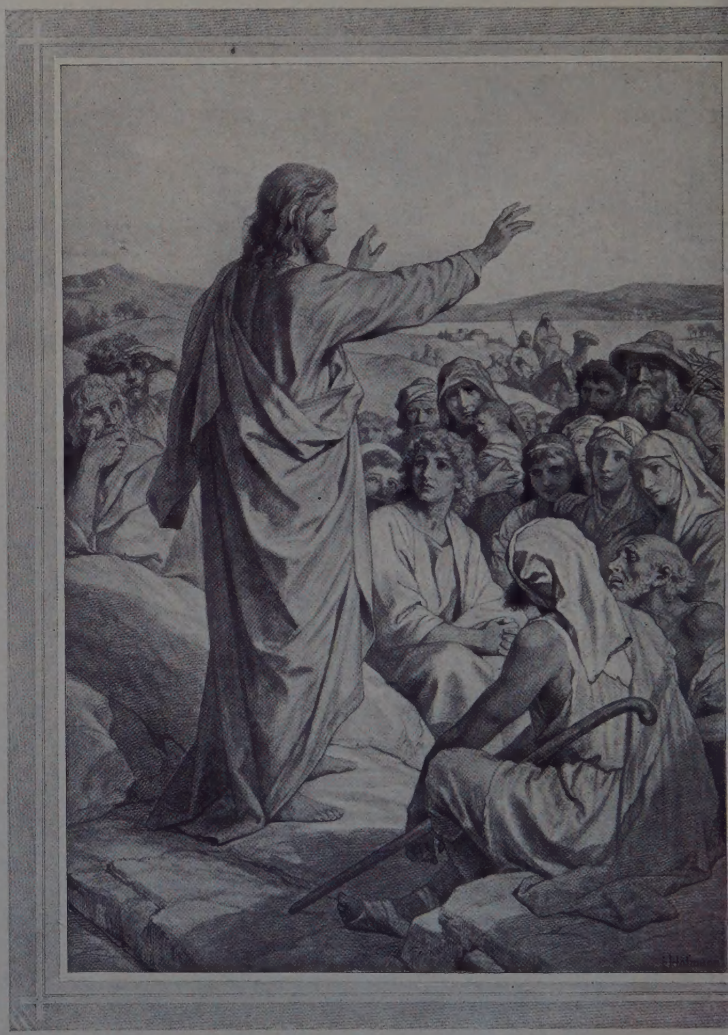

THE MASTER PREACHER

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The Master Preacher

A STUDY OF THE HOMILETICS OF JESUS

BY

ALBERT RICHMOND BOND, A.M., D.D. 1874-

INTRODUCTION BY

EDWIN CHARLES DARGAN, D.D., LL.D.

AMERICAN TRACT SOCIETY
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FOREWORD

A word of justification may be allowed a new book which seeks to cover any part of the work of the Nazarene, whose influence has created such a vast literature. The territory into which the author enters to blaze a trail has had only incidental and accidental pilgrims; no one has sought to supply the map of its treasures. While the ministry of Jesus has had large attention from scholars as to the questions of biblical theology, there has not been published any adequate treatment of that ministry from the viewpoint of homiletics. Jesus was distinctively the Master Preacher, but his preaching, as preaching, has been neglected. The present treatise seeks to supply this neglect.

The author has worked directly from the sources, seeking the aid of other workers whenever possible. He has not burdened the pages with quotations, for the point of view of the book is unique, and quotations would be but casual. The references to the Gospels might have been indefinitely enlarged, for no statement has been made without sufficient warrant from these, but space has forbidden. The quotations have been made from the American Standard Revised Bible and from the Greek text of Westcott and Hort.

The Bibliography includes the small amount of special literature upon the thesis and also works that treat of the fundamental and contributory topics. The preaching of Jesus connects with every other feature of his mission and message. This Bibliography might have been varied or enlarged, but the needs of those who might be interested in the subject have been in mind. The author in his own

preparation for this treatise has not been confined to these books, but these have been helpful to him.

The author would pay his debt to all those scholars who have helped to form his mould and power of thought. Special joy comes from the privilege to render thanks to Dr. E. C. Dargan, Sometime Professor of Homiletics in the Southern Baptist Theological Seminary, Louisville, Kentucky. As his pupil the author learned to love the general theme of homiletics, and it was at the suggestion of Dr. Dargan that this treatise was undertaken, the author having been attracted to it through study for certain magazine articles that he prepared. For valuable suggestions and for criticism of the manuscript thanks are also returned.

The central and centralizing desire of the author has been to present the preaching of Jesus in a way to attract the reader to the Master Preacher, without peer or rival in the history of oratory, profane or sacred.

INTRODUCTION

In the vast literature in which every aspect of the life and work of Jesus has been presented it is remarkable that, comparatively, so little appears on the subject of this volume. In the many *Lives of Christ* and in a number of lectures and detached essays the preaching of the Master has of course received study and notice, but commonly the treatment is of the Thinker and Teacher rather than of the Preacher. Certainly these characters of the great Person cannot be dissociated, but the last has scarcely received its due emphasis in study and exposition.

If there are any books whose sole and distinctive theme is the preaching of Jesus, viewed in what may be called its homiletical phases, I am not acquainted with them. In some of the histories, lectures, and essays given to preaching—as in those of Broadus, Stalker, Armitage, James, Pattison, Wilkinson, and others—the preaching of Jesus, as preaching, finds illuminating and helpful discussion; but the study is incidental and limited, not exclusive and elaborate. A few years ago a little German treatise on the preaching of Jesus (*Jesus und seine Predigt*, by Schrenck) fell under my notice, but its method is exegetical and theological rather than homiletical.

There is, therefore, an open and visible place in Christian literature for such a study as Dr. Bond has given us in this treatise. The author's philosophic and scholarly qualities of mind during his student days gave promise of important fruitage in after years, and the patient and thoughtful study evident in these pages amply redeems that promise.

The selection of topics, as shown in the chapter headings, is alike comprehensive and discriminating, giving evidence of careful thought and of vigorous grasp of both details and general principles. The treatment of the topics exhibits first-hand and thorough study. The author's wide reading is apparent, but he has not been content to be a follower only. And so, in addition to its general and special value as a contribution to a want in our literature, the discussion has a newness and suggestiveness of its own. Nor will the devout and spiritual tone of the book escape the reader's notice. Earnest students of our Lord's life on earth will gratefully welcome this thoughtful survey of his work as the Master Preacher.

E. C. Dargan.

The Master Preacher

CHAPTER I

THE PREPARATION FOR JESUS' PREACHING

Jesus of Nazareth was the world's Master Preacher. His ministry was brief but epochal. Through his own custom and his direction for the later ministry of the apostles Jesus created the Christian pulpit. His preaching was cast in the Oriental, Hebrew forms and was delivered to audiences that varied in size from the single listener to the vast multitude. His personality, message, and method drew attention from all classes of people. His success as a preacher should be measured both by his personal mastery of his audiences and by his creation of the ideals that have controlled the homiletical methods in all ages.

The Gospels present Jesus' ministry under the three aspects of teaching, preaching, and miracles. "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people."[1]

Each age must give its own interpretation to truth. This process must be personal and individual, and determines the amount of appropriation of truth, while the spirit of the task should forbid disregard for the inheritance from the past and arrogance for present attainments. The modern pulpit with its familiarity with the problems of the world has

[1] Mt. 4:23.

made it possible to give a new interpretation and appreciation to Jesus as the Preacher rather than the Teacher.

The pedagogy of Jesus has had abundant study and exposition both as to form and materials of teaching, but the student of the homiletics of Jesus finds himself in pioneer territory and difficulties. The following series of studies will fulfil a high mission if a new outlook upon the ministry of Jesus may be afforded. The desirable justification for this effort to present the homiletics of Jesus might be found in three facts: the function of the teacher has materially departed from that of Jesus' times, requiring a present recasting of opinions; the present ideals of the pulpit conform better now than ever to those ideals that were behind the preaching of Jesus; the Gospels present Jesus in the work of preaching, teaching not being broad enough to compass his ministry.

The Gospels describe the oral ministry of Jesus by the terms teaching and preaching. Twenty-four references occur to the former and fourteen to the latter. Friend and foe gave Jesus the title of the Teacher, while the true insight of the writers of the Gospels did not overlook the elements that made him the Preacher.

Teaching has for its purpose the instruction in principles and customs, whose acceptance may be reserved by the individual for his own convenience and deliberation; preaching has to do with the public announcement of truth with the intention to secure immediate response from the hearer. Both terms are used in the Gospels to record the same event, the distinctions in method and ideals not being constantly observed. The Gospel of Mark is most faithful to the shades of meaning here. The preaching of Jesus in methods and purpose is described by two Greek words,[1] which mean "the proclamation of a herald" and "the publication of good

[1] κηρύσσω; εὐαγγελίξω.

tidings." While teaching and preaching would naturally contain common traits, it seems a worthy task to present the ministry of Jesus under the form of preaching, referring his theology and teachings upon great themes to the departments of theology and pedagogy. Preaching is the more comprehensive term.

The preaching of Jesus was related to certain forces of preparation. A preview of these is necessary to an appreciation of his ministry.

I. The Preparation of the World

1. **POLITICAL.**—The territorial distribution of the nations of the civilized world contributed directly to the political preparation for the preaching of Jesus. Previous to the New Testament times many nations had accomplished their national mission and had gone to their graves with varied degrees of honor. To some of these not even the hope of an awakening in later upheavals was granted. Heroic deeds had been recorded upon obelisks, pyramids, clay tablets, and stones, the desire for national immortality reaching beyond the national tomb.

The historian now may call to his aid the results of archæology in his efforts to recast these ancient civilizations and to discover their separate contributions to the experience and progress of men. A correct philosophy of history would give honorable places to the Egyptian, the Assyrian, the Babylonian, the Hittite, and the Macedonian kingdoms, for they were rich and powerful in their day of glory, while special mention would come to the Hebrew nation as the most direct and influential contributor to the preparatory forces for the preaching of Jesus.

In the New Testament times five nations occupied the known world.

In the far East the Parthians had enlarged their national pride and joy in their recent success in stopping the eastward march of the hitherto victorious Roman legions.

In the extreme Northwest the German tribes were beginning to grow conscious of a common virility of character that was later destined to put new life into the world's political body.

In the centre of civilization the Greeks had lost their national liberty to the Romans, but had found a high revenge in leading their captors into a captivity of culture, for the Romans adopted Greek ideas, philosophy, art, language, and literature.

With the exception of the far East Rome was the mistress of the known world. Pompey had returned from his victories in the East, and Cæsar had turned his attention to the Teutonic hordes that had already become a menace. Palestine was under Roman rule, for the Jewish theocracy had lost rulership in the Holy City, though retaining its immortal function as the world's schoolmaster in religion.

The Roman world holds chief interest for the student of the formative forces of the New Testament times. The internal condition of Rome exhibited the scars of intrigue and conflict. The Republic had come to an inglorious end after a bitter and turbulent course, for the dream of eternal supremacy had been rudely interrupted by the ambitions of Pompey and the Cæsars. The Roman eagle, once the emblem of liberty, now represented the Empire. The Civil Wars had ceased and the Gates of Janus, open in times of war, were now closed for the first time since the close of the Punic Wars. Cæsar Augustus was the master of the world and the head of Rome.

Roman imperialism, seeking to include the whole world under the dominion of the Eternal City, permitted the gospel

of Jesus to secure a diffusion throughout the whole world. Jesus found the world under one authority, since the far East remained in the untouched shadows of information and influence. From the banks of the Euphrates, whose willows in the long ago received the harps, untouched and silent from sympathy with a captive people, the sceptre of Rome reached westward over desert and fertile plain, river and mountain, even across the sea to beautiful Hispania, and men bowed the knee in sullen or ready obedience. A common voice of authority was heard amid the arid sands of Africa, whose very wastes yielded some tribute to the universal hand of greed, the echoes of this voice also coming afar from the Gallic hills of the North, where the impulse of freedom was beginning to quicken the pulse of these hardy sons of the forest. The peace of a supreme power over the nations gave a certain silence, in which could be heard the choral of the universal, spiritual peace of the "Gloria in Excelsis."[1] Great roads, built from the capital to the provinces, allowed the Roman soldiery to keep in close touch with the outlying districts, thus compacting the system and affording opportunity and protection to travellers.

2. **SOCIAL.**—The social order of the Roman world furnished proper conditions for an evangel that might guarantee the equalization of privileges and burdens. Mutual antipathy between the rich and the poor had been intensified; the former rejoiced in their luxuries and scorned their unfortunate neighbors; the latter groaned under mistreatment and trouble and were filled with envy and hatred for the favorites of prosperity; neither class regarded the rights of the other.

Slavery had depreciated the value of life by the very largeness of the number of dependents. It has been estimated

[1] Lk. 2:14.

that there were at this time six million slaves in the Empire. To this multitude of unfortunates add the two hundred thousand beggars fed by the bounty of the State, and the total results in a mass of restless malcontents who became a menace to the Empire and an appeal to the Gospel of Freedom.

Amid such discordant misery the Emperor's boast about his marble capital city would appear cruelly inhuman. The national amusement, favored by rich and poor, brought immense crowds to witness the gladiatorial contests, thereby cultivating an almost insatiable taste for blood and rewarding excesses of torture.

Successful commercialism with its ease and power followed this political unity of the known world. For the first time people enjoyed the opportunity for travel in order to seek health, recreation, and culture. Sacred shrines and places of special interest received visits from many pilgrims, while students flocked from all countries into the great universities. Provincialism in contact, customs and beliefs gave place to a cosmopolitanism that permitted the apostles to have a free and quiet entrance into any city, although they should bring a new religion.

The same story of degraded morals and ethical ideals is told by the Apostle Paul and the contemporary Roman writers. With Greek art, religion, and philosophy came also repulsive licentiousness, for the Romans could not have contact with the sensuous without becoming sensual. The common standard of decency had been lowered until the Roman writers sought to justify the current wickedness. The conquest of the world centralized in Rome all the vices of the conquered nations, Oriental and Greek sins combining to corrupt the Mistress of the World. Drunk with prosperity and power, Rome learned to condone the loss of purity among

her men and women alike. Infanticide, drunkenness, gluttony, extravagance, debauchery of unmentionable sorts, and suicide were but commonplaces of sin, for which no one sought denial or blushed for the pollution.

The voice of a preacher of personal righteousness was needed to restore moral sanity and purity. The dense darkness of sin could be relieved only by that light which would bring a new life to men. The lesson of individual worth must be taught in order to give due regard to uprightness of character and proper regard for the oppressed.

3. **LITERARY.**—At the opening of the New Testament period the classic era of Greek literature lay three centuries in the past, while Rome had touched the outer rim of her Golden Age. Livy had just finished his works and Ovid was yet writing. The Stoic philosophy with its materialism and pantheism had developed the austere life, in which were lacking the gentle and noble emotions, while the Epicureans taught men to gratify every passion and to dull their senses to all but the grosser impulses. Greek and Roman classic literature did not contain the forces of moral reformation; they hastened the decay of national ideals of morality. The process of deterioration could be stopped only by a forceful personality with a regenerating message and power. The preaching of Jesus could fulfil this demand, for it could present both the ideal and the power for moral purity.

The history of oratory discovers the literary contribution to the preaching of Jesus. The pulpit is the distinctive product of Christianity. Other religions had commissioned prophet and priest with messages and ceremonials, for numberless deities received the popular worship at temples, shrines, and altars. From the earliest times spoken discourse, ranging from the brief outburst of passion to the developed oration, must have been employed to stir men to ac-

tion, but Christianity gave to the preacher his vocation of turning men to right living through the means of oral discourse.

The greatest non-Semitic factor in the preparation for the preaching of Jesus was Grecian. The ideals of culture in Egypt, Babylonia, and Assyria did not enter Christian preaching, for these countries did not have sufficient moulding influence upon the ancient Hebrews. The Greek orators easily became the world's teachers in oratory. The blind bard of Greece with his matchless poetry had quickened the national appreciation of the power of the Greek language, while his success and poetry gave inspiration to later orators to strive for greater perfection in their work. The course of oratory increased in grandeur from the time of its crude awakening of conscious power until its culmination locally in Athens and personally in Demosthenes. Schools of rhetoric were organized.

Three divisions may be observed in the history of Greek oratory, the purpose of each method determining the form of address. The political oration was concerned with the problems of statecraft, and the orator became the statesman. The forensic oration dealt with the more restricted matters of the civic community, in which legal and municipal interests centred, while the orator became the lawyer. The declamatory oration cultivated the art of criticism, whose type as censure or praise was received from the nature and purpose of the occasion of delivery, while the orator became the demagogue.

Greek oratory in its basic conceptions was differentiated from preaching by the religious element. The Greek orators did not appeal to the conscience to stir the individual to better living, did not alter the channels of the affections, and did not offer any initiative toward righteousness. The form of

the sermon, as a definite, well-articulated, and purposeful address, was contributed by Greek oratory, but the purpose and certain methods could not be suggested, because Greek oratory lacked the religious element. Roman oratory followed the Greek models and continued their defects. But Græco-Roman oratory accustomed the world to listen to serious public discourse. In this way the pulpit had its precursor.

After the conquest of Greece by Rome the Greek language rapidly spread through the civilized world. It displaced all others for commercial and literary purposes, for it was flexible in construction, rhythmical, pictorial, and philosophical, lending itself equally well to the needs of the poet, the lawyer, the merchant, and the religionist. It won the place of the world's vernacular. Jesus found this world language well suited to his preaching, since it allowed accurate presentation of truth, vigorous and gentle appeals to the emotions, and understanding by learned and ignorant. The reports of Jesus' preaching remain to us in the Greek; he probably spoke both Aramaic and Greek.

Hebrew oratory was a lineal ancestor of Christian preaching. The prophet was the "seer" [1] and the "announcer" [2] of the message of Jehovah, method of reception and delivery of truth being indicated in these two words, descriptive of the holy office. The prophet was to receive a divine truth, mediated through dream, oral word, or theophany, and this should be the message for him to deliver. By the nature of his office and by the people's expectation the prophet was prohibited the personal element of his own opinions. "Thus saith Jehovah" must preface the message in order to give it the imperative of duty and revelation. Emphasis was given to the subordination of the messenger. The Christian preacher

[1] רֹאֶה [2] נָבִיא

inherits this prophetic acceptance of the divine initiation of the message, but he limits his ministry to the interpretation and enforcement of a revealed message, while the prophet was the medium of new revelations. Jesus was both Prophet and Preacher and excelled in both vocations.

Prediction of future and even remote events entered prophecy. Certain scholars have sought to eliminate this predictive element upon the plea that the prophet could not have been able to forecast events and conditions, political or social and religious, of a century or more later than his own day. However, such a view overlooks the fact that the prophet and the people confessed that from Jehovah, not from man, came the vision, the man sometimes but dimly appreciating the full import of the message. Such a recognition of the divine source removes predictive prophecy from the realm of human ignorance and errors.

Regardless of the method of communication, a divine revelation should guarantee its validity. Popular reception of this prophetic office and function in the day of Jesus prepared the way for his own ministry, which contained this predictive element. A few examples may be cited.[1] He gave direction for the great draught of fish, he sent Peter to take the coin from the mouth of the fish, he told the disciples how to find the ass in the city, he mentioned the man with the pitcher of water. These forecasts could not have been keen guesses, though the events were in the immediate future. He more than once declared his approaching sufferings, death, and resurrection, he warned his followers of harsh treatment, and outlined the progress of the kingdom of heaven. Later Christian preachers, certain apostles excepted, have not possessed this predictive power.

[1] Lk. 5: 4; Mt. 17: 27; 21: 2, 3; Mk. 14: 13; Mt. 16: 21||; 17: 22, 23||; 20: 18, 19||; Lk. 21: 12; Mk. 4: 26–29. || denotes parallel passages.

Jesus also resembled the prophet in his appeal to his own generation. The prophet was a force for righteousness, daring to rebuke king and people for personal and national sins and defection from the worship of Jehovah. Herein another line of preparation for the preaching of Jesus was found. With quiet but commanding dignity Jesus brought to his own times sharp ethical rebukes and gracious invitations to a higher life. Suggestions were here made for the ministry of his successors who should stand in rough or ornamented pulpits, amid the hills or on the plains, in chapel or cathedral, to declare the gospel of the Nazarene. Hebrew prophecy accented this trait of the preacher.

A detailed account of the brilliant discourses of the prophets may not be given here, but may be listed in two great periods.

First Period.—From the time of Samuel, 1050 B. C., to the time of Jeremiah, 629 B. C., including the ministries of Samuel, Elijah, Elisha, Obadiah, Joel, Jonah, Amos, Hosea, Isaiah, Micah, Jeremiah, and others less prominent.

Second Period.—From the Exile, 605 B. C., to the close of the prophetic office, 433 B. C., embracing the work of Daniel, Ezekiel, Haggai, Zechariah, and Malachi. Then followed four centuries of silence, unbroken by a single prophetic voice.

The form of prophecy varied from the brief, pithy saying to the extended discourse. Illustrations and comparisons might adorn the address, while again it would be direct and bare. The audiences included kings, multitudes, and select individuals. The message stirred to political, martial, and religious action, warned the chosen nation against danger, enemies, and death, comforted the fearful and troubled heart, and made Jehovah's presence very real to men. Jesus received this heritage of prophetical, oratorical method, rejoicing in his privilege to speak to a prepared people.

4. RELIGIOUS.—In the New Testament times the Roman world worshipped the divinities of Greek and Roman origin. Their number was great and increased with the constant desire for new objects of worship. These divinities were largely deified men and women, who retained their human frailties and passions, though endowed with greater than human powers. Hero-worship reached its maximum privilege and value, since a heroic life or deed might result in a new deification.

Three baneful results came from this method of making gods: the standard of deity was lowered almost to earthly limits of personality; a debased view of sin was inevitable, since human depravity might be justified through appeal to the enmities and passions of the gods; skepticism readily increased and developed into disregard for worship and even passed into atheism, for such deities could not command constant belief in their own power or even existence.

The final loss of temporal power sent the Jew throughout the Roman Empire to find relief from national dishonor in a commercialism to which the captors must look with respect and sometimes for aid. Every fair-sized city could boast of its Jewish colony, in which were observed the customs, traditions, and worship handed down from the fathers. The nucleus of the Christian congregation was here preserved.

The Hebrew Scriptures were written by a large number of men, separated by long periods of time. These writings were gradually gathered into one collection and became the canon, or rule of faith. The office of the prophet ended with Malachi. The interpretation of truth then became the duty of the religious teacher. The rabbis, teachers, masters, doctors, lawyers, and scribes belonged to this class of interpreters. New conditions of religious service gave rise to this profession.

The Exile had cured the Jews of the sin of idolatry, while national and religious zeal grew tense under political distress and servitude. To these discontented people the message of Jehovah, with the mingling of the individual and personal promises with the theocratic hopes, would strongly appeal. These leaders instructed the people along certain religious lines, and the success of specially brilliant men led to the formation of schools of interpretation with different methods of teaching the Scriptures. Sects arose partly from this variety of instruction and partly from the political misfortunes of the Jews. Here are to be classed the Pharisees, the Sadducees, the Herodians, and the Essenes, from all of whom some kind of preparation was derived for the preaching of Jesus.

The synagogue furnished the initial place and certain forms of worship for the ministry of Jesus. The time and place of origin of the synagogue may not be accurately determined, but it increased in numbers and influence after the return of the Jews from the Exile under the leadership of Nehemiah in 445 B. C. The Exile had corrupted the Hebrew language into its Aramaic dialect, while the Scriptures still remained in the Hebrew, which was not spoken by those of the people who were born in and after the Exile. Tradition credits Ezra with the crude beginning of the custom of the synagogue worship, when he assembled the people to hear the newly discovered copy of the Law. "And the Levites caused the people to understand the Law; and the people stood in their place. They read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading."[1] It is highly probable that an Aramaic paraphrase of the Hebrew was given for the benefit of those who did not fully understand the ancient Hebrew text.

[1] Neh. 8: 8.

II. The Preparation of the Preacher

1. **HIS HOME-LIFE.**—The personal preparation of Jesus the preacher began in his home-life. Through his mother his ancestry continued the blood of King David. The "Magnificat" [1] reveals the tender and poetic graces of his mother, whose refinement of feeling and largeness of faith in God must have had their pre-natal culture upon the child Jesus. Though probably not different from the ordinary home of the peasant class in its arrangements, this home must have been specially ennobled by the great expectation that spiritualized the days of Mary and Joseph, who could not forget their extraordinary visions and experiences.

The boy Jesus enjoyed the advice and training of pious parents, the home-life of the Jews being specially careful of the religious hopes of the children. Companionship with other children in the home and village would preserve the naturalness of youth in Jesus. The Gospels confirm their greatness over the Apocryphal Gospels in the sanity of the records about Jesus. There are no extravagant stories of youthful marvels.

2. **HIS EDUCATION.**—Jesus probably attended the village school of Nazareth, the curriculum not being very extensive. His course here could not have been very prominent, nor did he go abroad to study in any famous rabbinical school, for the critics of his ministry charged him with the failure to learn letters, while they were astonished at his learning.[2]

Jesus probably knew three languages. The current language of the Jews of Palestine was Aramaic, a dialect of the Hebrew; as a Jew he would inherit this native tongue and begin its use at his mother's knee. His familiarity with the

[1] Lk. 1:46–55. [2] Jn. 7:15.

Old Testament in the original Hebrew shows his knowledge of the ancient Hebrew. Mary and Joseph doubtless taught him this language, for it was not an uncommon thing for pious Jews to learn to read their sacred writings. Greek was the vernacular of the civilized world, the contact of the streets being a sufficient teacher.

The boy Jesus would occasionally get a report of the topics of world-wide interest, as some traveller might pass through his town. After his twelfth year the annual visit to Jerusalem would have great educational value, for pilgrims from all parts of the world would discuss many subjects interesting to a boy, while the journey itself would suggest many historic places and incidents in the life of his people. All these forces helped in his mental and spiritual development, but his chief source of growth lay beyond the direction of earthly teachers.

3. SILENT YEARS AT NAZARETH.—Only one brief glimpse of Jesus comes to us from those thirty years at Nazareth. The silence of communion with the unseen verities enfolds this period of preparation. Speculation might suggest many questions, but his daily life would not appear more fully opened to us, even were such questions answered. His social life brought him into contact with men who were sinners, for Nazareth had gained the unenviable reputation indicated in the slur of the interrogatory, "Can any good thing come out of Nazareth?"[1] He could develop his inner life through meditation and prayer, being free from the rush and confusion of the world. His public life indicated habits that doubtless began in youth.

4. CONSCIOUSNESS OF THE DIVINE.—Jesus had the largest preparation for his ministry in his consciousness of the divine will and revelation. His appreciation of his Messianic vocation may have been gradual, but it had come to

[1] Jn. 1:46.

full fruition by the opening of his public work. The Father must have given frequent and intimate communications to the Son in his days of development for his singular task for a sinful world. Students may not violate the sacredness of the union of the human and the divine forces that entered into the personality of Jesus. One may confidently affirm that Jesus received his best preparation for his ministry from the fact of his being the Son of God and the Son of man. In this realm of glorious mystery lay his immeasurable greatness as a thinker and preacher.

CHAPTER II

EFFECT OF HIS AUDIENCE ON HIS PREACHING

The ministry of Jesus was not limited to the village audiences. It might have been expected that the thirty years of the quiet life at Nazareth would have made Jesus a rural preacher. His message came with the wideness of a divine revelation to the world, his character fulfilled the requirement of the Preacher-Saviour, and his audiences comported in dignity and extent with his holy vocation. He addressed the small rural gatherings as freely as the congested outflow of the towns and cities, while groups and individuals received the same care that was given to the multitudes. The method of his preaching was largely influenced by his audience.

I. The Audience Chamber

1. **TEMPLE AND SYNAGOGUES.**—Preaching naturally connects with the place of worship. Jesus did not become a resident preacher for any city, court, synagogue, or temple. He visited many communities preaching the gospel of the kingdom. The Temple at Jerusalem would specially appeal to him as a pious Hebrew. The Temple was intended for worship through sacrifices, and did not contain an assembly hall for public addresses, but Jesus mingled with the crowds especially in the Court of the Gentiles. Hither would come the Gentile proselyte with his desire to laud his newly embraced religion, the various religious leaders with their zeal to guard the interests of Judaism, the pious Hebrew with

his consecration to the worship of the God of his fathers, the lonely woman with her prayer for strength for daily endurance, the Pharisee with his ostentatious alms and prayers, and the penitent publican with his cry for forgiveness. Such a variety of characters would give to the Temple great attraction as a place of preaching. Sacred memories would gather around the place, because God's favors upon individual worshippers and the nation had been here indicated.

The Gospels furnish three general references to the custom of Jesus to use the Temple for preaching: "And he was teaching daily in the Temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening." [1] His attraction for the crowds in the Temple is further indicated: "And every day he was teaching in the Temple; and every night he went out, and lodged in the mount that is called Olivet. And all the people came early in the morning to him in the Temple, to hear him." [2] This part of the Temple ministry was during the Passion Week. Jesus rebuked his captors for their failure to arrest him during his synagogue or Temple ministry for fear of the people.[3] The nighttime and the seclusion of Gethsemane were better suited to their nefarious plan.

Four passages preserve the substance of the short fragmentary sayings delivered in the Temple.[4] With severe scorn for the desecrators of the sanctuary Jesus drove out the money-changers upon two occasions; while sitting over against the treasury and watching the stream of worshippers, he commended the small but complete offering of the widow;

[1] Lk. 19: 47, 48.
[2] Lk. 21: 37.
[3] Mt. 26: 55.
[4] Appendix, Sec. I, 2, Nos. 6, 42, 44, 45.

his prophecy of the overthrow of the Temple was spoken while his disciples were exhibiting the beautiful buildings of the Temple. It will be observed as noteworthy that in all these references and fragmentary sayings the form and the material of his preaching have bearing upon the Temple itself. The place and the preaching harmonized.

The seven Temple discourses of Jesus gathered imagery and meaning from the sacred place of historic worship.[1] The Feast discussion treats of topics connected with the Temple, for Moses and the Law were being interpreted by Jesus differently from the current method. In contrast to the prevailing religious bondage and darkness, increased by the contemporary teachers, Jesus declared that in himself could be found freedom and light for the world. Walking in Solomon's Porch during the Feast of Dedication, held in winter, Jesus declared his Messiahship and aroused the hatred of the religious leaders. These three discourses are peculiar to John. The four Synoptical discourses contain the challenged authority of Jesus, the three Jewish questions, the unanswerable question of Jesus, and the justly severe denunciation of the Pharisees.

Jesus did not perform any miracle in the Temple and delivered only one parable there, that of the Pharisee and the Publican. The parable of the Good Samaritan refers to the officers of the Temple.

Since the Temple focused the entire attention of worship of the sacrificial sort to itself, Jesus could not afford to neglect the opportunity thus presented, while his larger work for all men carried him beyond the Temple precincts. Other parts of the land must share in the favor granted to Jerusalem.

The synagogue was the logical place for the inception of Christian preaching. After the Exile the number of syna-

[1] Appendix, Sec. I, 1, Nos. 21, 22, 32, 47, 48, 49.

gogues had rapidly increased, every Jewish community having one or more. The rabbis boasted that Jerusalem at one time contained more than four hundred synagogues. The brow of the prominent hill in the city, or some other convenient place, was selected for the site, while the architecture varied according to the taste and ability of the builder, either an individual or the community. The building was rectangular and opened toward the south. The roof was supported by columns, so arranged as to form aisles in which the people might sit upon small mats or stand. Near the entrance was the ark, containing the carefully wrapped copies of the Scriptures and shielded by a richly decorated curtain; immediately in front of this were the seats for the elders and other prominent members, who sat with backs to the ark and faces to the congregation. The reading-desk would be near the entrance, or in a very large synagogue near the centre; the woman's gallery was at the northern end of the room.

The service included the prescribed prayers, the recital of the creed, the reading from the Law and the Prophets, the address of the preacher, or teacher, who sat during the delivery; the address might be followed by questions or remarks from the congregation. The chief ruler of the synagogue might invite any prominent visitor or member to conduct the parts of the service for the reading and the address.

The congregation met regularly on the Sabbath for the more elaborate services and on Monday and Thursday for teaching and the less formal services, and also on feast days with appropriate forms of service. The primary purpose in this system of worship was instruction; the Temple stood for the idea of sacrifice.

Jesus found in these synagogues the place, the audience, and certain forms of worship to which he might give direction as the initial forces in Christian preaching. The synagogue

would have continued to develop along the principles of Judaism, remaining a Jewish institution, if Jesus had not used it for the larger plan of preaching.

Jesus' synagogue ministry must have been extensive. The Gospels, however, contain but four general references [1] to it, three fragmentary sayings,[2] and three discourses [3] delivered in synagogues. "And he taught in their synagogues, being glorified of all." [4] His preaching in these synagogues was popular though instructive. He submitted to the current forms of service but added a new spirit and meaning. With their gentle sympathy for the distressed and their severe criticism for Pharisaism, his addresses here brought a joy to the common people which paralleled the hatred of the leaders.

2. HOMES OF THE PEOPLE.—Jesus entered into the full life of men, being touched with the feeling of their infirmities, enduring the common temptations in order that he might respond to every call of need. This fellowship could not fail to lead him into the homes of the people. Regardless of social position, financial ability, or even personal purity, Jesus accepted invitations to the homes of all classes, sharing the hospitality with such graciousness and courtesy as to prevent the host from being overawed by his wonderful guest.

Jesus could spend only his spare moments in the deserts and mountains for recreation and prayer. His place was among men.

His Table Talks, delivered often in the presence of spectators, whose intrusion was admitted by the free life of the Orientals, were sparkling gems of beauty and thought. These Talks are recorded in three fragmentary sayings [5] and five dis-

[1] Lk. 4: 15; Mt. 4: 23||; 9: 35; Jn. 18: 20.
[2] Appendix, Sec. I, 2, Nos. 10, 14, 22.
[3] Appendix, Sec. I, 1, Nos. 4, 16, 31.
[4] Lk. 4: 15.
[5] Appendix, Sec. I, 2, Nos. 5, 13, 47.

courses.[1] He gives direction for the miracle at Cana; at the home of Levi he gives the illustration of the physician and patient; in the house of Simon the leper at Bethany he bespeaks the abiding memorial for Mary for her anointing. In the home of Simon the leper he discourses upon fasting; at the home of another Simon he presents the doctrine of forgiveness; he utters woes against the Pharisees at the table of a Pharisee; with his disciples in the upper room in Jerusalem he institutes the Memorial Supper with appropriate discourse.

The Reception Hall was equally suitable for preaching, since all sorts of people might thus have access to him without the formalities of invitation. Visitors would easily seek him, his presence being known serving to draw the crowds. He was never too weary to speak to them. Five fragmentary sayings [2] and four discourses [3] come to us from his ministry in the Reception Hall. He speaks briefly but effectively to the Syrophœnician mother for the cure of her daughter; the paralytic in Capernaum hears the words of forgiveness as for healing; Peter is sent to the sea for the coin with which to pay the tax for the Temple; Martha receives her rebuke for too much anxiety about trifles, and Mary is commended for her teachable heart. He refutes the calumny of the Jews and declares their blasphemy against the Holy Spirit; he rebukes the popular craving for signs; lessons of humility and forgiveness come naturally upon the question of precedence in the kingdom of God; in the home of Zacchæus he delivers his last home parable, that of the Pounds.

3. **GOD'S OPEN AIR.**—The preaching of Jesus was most largely delivered in the open air. The multitudes were always

[1] Appendix, Sec. I, 1, Nos. 5, 10, 28, 34, 53.
[2] Appendix, Sec. I, 2, Nos. 12, 20, 25, 30, 31.
[3] Appendix, Sec. I, 1, Nos. 11, 12, 20, 43.

eager to catch his words and constantly flocked to him. Jesus had an audience at his will. He used the open air for his audience chamber. He could give his best ministry upon the dusty road, where pilgrims forgot their weariness in listening to him; by the seaside, where nature could murmur her undertone of approval to his wisdom; and upon the mountain slopes, where the hearer might compare the strength of the preacher to that of the God of the hills, whose glory rejoiced the Psalmist. Our list includes his open-air ministry under thirty-seven fragmentary sayings and thirty-eight discourses.

"Through the world the foot-path way he trod,
Drawing the air of heaven in every breath;
And in the evening sacrifice of death
Beneath the open sky he gave his soul to God.
Him will I trust and for my Master take;
Him will I follow; and for his dear sake,
God of the open air,
To Thee I make my prayer." [1]

II. The Characteristics Found in His Audience

1. **APATHY.**—The audiences of Jesus easily classify according to their attitude toward him and his preaching. Apathy would fitly describe a large part of his audiences. The ordinary mind may be moved out of its monotony by a special occasion or a tumult, but it does not grasp many new facts and problems. From each community Jesus drew to his audience the rich and the poor, the Jew and the Gentile, the strong and the diseased, all moved by the same strong motive to be near this Preacher and worker of miracles; but many of these must have been hindered by their dull mental processes from comprehending his rapid spiritual thinking. They had exhausted their ability in beholding the externals of his ministry.

[1] Henry van Dyke, *God of the Open Air*.

Jesus found it a difficult task to awaken interest in his spiritual conceptions, which were far more worthy of attention than the miracles; the people preferred the physical benefits of his work. Dull of perception, debased in moral ideals, bound by externals and careful about the ceremonials of religion, the ordinary hearer could not rise to the lofty vision of Jesus. It required too much spiritual and mental power to distinguish between the current Messianic ideals and those presented by Jesus. The people were eager to accept the generosity of Jesus in his numerous cures, but to a great extent they remained apathetic toward his prime purpose and truths. Occasionally this habitual apathy would be broken, as some soul would come to freedom through contact with the deep principles of the new preaching.

The general excitement over the miracles of Jesus and over his remarkable personality must not be interpreted as a sign of a cordial and universal acceptance of Jesus. Both Jesus and his teachings remained in singular isolation beyond the hearts of the great masses. Lifelong indifference to the highest things of religion could not be dissipated easily.

2. **ANTIPATHY.**—The preaching of Jesus met individual and class antagonism. The Sadducees are not often named in the Gospels, but it should be borne in mind that the chief priests were of this sect. In the early part of his ministry Jesus was not disturbed by the Sadducees, who seemed more inclined to ignore him, but later they united with the Pharisees in the demand for a heavenly sign; they also entered protest, along with the scribes and elders, against the authority of Jesus to cleanse the Temple. They began to plot his death. They sought to entrap him over the question of tribute to Cæsar and the problem of relationship in the case of the woman with seven successive husbands.

The Sadducees held to the Old Testament but departed

from many of its teachings. They were filled with antipathy toward the preaching of Jesus because of their three fundamental tenets: they denied the resurrection from the dead, a personal immortality, and a future retribution; they denied the existence of angels and spirits; they denied foreordination, holding to the Greek idea of absolute free choice. They were practically deists, who excluded God from any part in the operation of human affairs. While professing an æsthetic agnosticism, they really practiced a gross materialism, which was more pronounced because they were found chiefly among the wealthy classes.

It could hardly have been otherwise than that Jesus should stir up antipathy among these people, for he declared his essential union with God, whose spiritual nature demanded a spiritual service; he denied that human life could be measured in terms of worldly values, the man being more than meat and raiment; he taught that the tomb is not the end of the man. This attitude of antipathy gave to the ministry of Jesus certain homiletical traits.

The Pharisees quickly discovered that Jesus would bring ruin to their long-recognized leadership over the people. They took measures by which to crush him. He had never shown consideration for their wisdom and official position. As soon as Jesus began to attract the people, a special delegation of the Pharisees went from Jerusalem to Galilee to oppose his work. They induced the people of his native Nazareth to reject him, and caused a reaction against him at Bethsaida and Capernaum. They dogged his footsteps almost through his entire ministry, and aroused every possible antagonist. They opposed him because he did not keep the Law according to their ideas and because of his claims of relationship to God.

The Pharisee was a formalist in religion and a traditional-

ist in interpretation of the Scriptures; he esteemed the formal and external more highly than the spiritual conformity to the Law, and exalted the rabbinical opinions as more valuable and binding than the words of the Sacred Book even in points of clear variations.

Concerned with religious cant, careful of tithes, ostentatious in charity, ambitious for applause for goodness, conceited in a self-declared righteousness, disdainful of the sinner, and proud of public prayers, the Pharisee formed the most disturbing element in the audiences of Jesus. The material and the method of his ministry were influenced by them and their evil plans. His high demand for individual piety, based upon inner merit and contact with God, aroused these legalists, for they perceived that they measured up to his scathing illustration of the beautiful sepulchre, whose fair exterior but made more hideous the inner pollution.

The scribes, sometimes called lawyers and doctors of the Law, thought at first that they had found a great leader in Jesus, for his initial call to repentance met their approval, their desire calling for a stricter adherence to the Law; but they soon saw that Jesus' demand for repentance was more spiritual than they could accept. His methods of interpreting the Scriptures with an incisive, original opinion differed widely from their recital of hoary comments of dead scholars. His spirituality did not harmonize with their formalism. The scribes were forced into antipathy to his preaching. They could not readily transfer to another their long-kept key of knowledge, even though their retention of it meant only increased burdens for the people.

The Herodians had placed their political hopes upon Herod, and were willing to form alliances with any religious party that might help them realize their ambitions. They were unable to distinguish between their small worldly king-

dom, ready to crumble at the approach of an army and dependent upon the will of an autocrat, and the spiritual kingdom of heaven, to whose limits and powers there should be no horizon. Jesus could not be the friend of the Herodians.

3. **SYMPATHY.**—Jesus addressed a large class of defectives—the blind, the leper, the demoniac, the lame, the crippled—many of whom were drawn by the worthy desire to be healed. As Jesus looked into these haggard and diseased faces, upon which had fallen already the light and joy of hope, he felt that here could be found willing listeners. Gratitude for past cures would bring former defectives into this sympathetic circle.

The common people heard him gladly. No former renowned teacher had ever considered these sons of toil as worthy hearers. The imprisoned John the Baptist, still great in his loneliness and fulfilled mission, rejoiced in the fact that Jesus returned the sign of his Messiahship in a gospel for the poor. Occupied with the tasks for daily bread, untutored in the schools of culture, the common people may not have had the largest capacity, mental and spiritual, to appreciate the preaching of Jesus, but they gave him a sympathetic hearing according to their talents.

The disciples formed the best part of Jesus' audiences. Their number varied according to the period of his ministry. When Jesus began to preach the deeper truths of a strenuous discipleship and a spiritual righteousness, there occurred a defection of half-hearted followers, but many loyal friends stood by him to the end.

His most appreciative hearers were the Twelve, whose training for the evangelization of the world was specially dear to the Preacher. Often slow of understanding, held in bondage to the current Messianic hopes of a temporal kingdom, ambitious

for preferment in the coming kingdom, they yet gave Jesus receptive and teachable minds and hearts, whose impressions of the truth would later find a quickening from the Holy Spirit. It must have been a real joy to the Preacher to speak to these men.

III. Jesus Before His Audience

1. **SECURING ATTENTION.**—It was no trouble for Jesus to secure the attention of his audience. Apart from the general interest in him because of his record of deeds and words, Jesus knew how to make the particular occasion respond to his desire. A miracle, a parable, a sorrow, a murmur of discontent, a cool drink from a well, a question, a walk through a grain field, or an attempt to trap him in speech would serve to secure attention for an impassioned address. He was a master of the unexpected, occasional, passing opportunity that might lend itself to homiletical ends.

2. **HIS DELIVERY.**—Jesus did not lower the dignity of his wonderful personality when he addressed an audience. His delivery kept in harmony with his character. He was serious, imperious, and impassioned. His style shunned levity of manner and trifling with great subjects, his humor and irony never transgressing the law of propriety. Burdened with his mission of salvation for the sinner, conscious that only through himself could men find the upward path to God, and impelled by zeal for his vocation, Jesus could not descend to unworthy subjects and methods, thus sharply contrasting his course with that of the rabbis. His voice, posture, gestures, and general bearing harmonized with the seriousness and value of his message. He preserved his dignity before his congregation, whether he spoke to one or to the multitude. He adopted the monologue, now the prevalent method of

Christian preaching, but permitted and often encouraged questions and responses from his audience. His delivery was direct, forceful, attractive, personal, and conversational.

3. **MASTERY OF HIS AUDIENCE.**—The orator's ambition is to master his audience, moving them to tears, stirring them into frenzied action, creating new ideals and motives, and pleasing them with fancies. Jesus had perfect control over the crowds that heard him. At his own discretion he would intensify his enemies' hatred, fearlessly denouncing their hypocrisy and wickedness, or draw his friends and beneficiaries closer to himself, unfolding to them his plans and blessing them with miracles. More than once the popular enthusiasm would have crowned him king, but his masterful mind avoided the crisis.

Several factors entered this mastery of an audience. His personality was authoritative; his insight into the thought processes and the character of men was minute and accurate; each discourse fitted the occasion of its delivery both as to method and material; he recognized and used the moment of supreme interest; he had a free access to the heart to bring sincere conviction or to arouse his foes to bitter rejection of the truth.

4. **EFFECTS OF HIS DISCOURSE.**—The discourses of Jesus accomplished his purposes for them. His foes found in them the materials for criticism, while his followers accepted them as the instruction for the life eternal. The current religious sects were not converted from their beliefs, for selfishness confirmed their opposition to Jesus, individuals only from these sects accepting him; but the common people gladly turned toward him, moved by his matchless oratory and message, for they groaned under the burdens of sorrow, disease, political and religious oppression, and extortion.

Jesus preached the evangel of hope, brotherly kindness, good cheer, and eternal salvation. His ministry resulted in a community of redeemed souls and healed minds and bodies. Judged by the effects of the discourse, Jesus was and remains a preacher without a peer.

CHAPTER III

THE POINT OF CONTACT IN HIS PREACHING

The preaching of Jesus was adapted in purpose and method to a social world. Religious truth in new revelations or emphases should become the instrument of personal benefit in the kingdom of heaven, but the truth should be mediated through one who could enter into fellowship with the sufferings and hopes of men. Isolation from the people would have made Jesus a failure as a preacher. His plans of evangelism led him into all sections of his country. He could accent the worth of the individual because he entered the ordinary relationships of life and touched every degree of culture and social rank. He was gracious in his response to need, whether suggested by individuals, groups, or the crowds. His point of contact illustrates his homiletical genius.

I. The Religio-Social Contact

1. **INSTITUTIONAL.**—Jesus' nationality gave him the initial point of contact in his preaching. He could speak to his own people with the freedom that came from a common inheritance of history and ideals. He listened to the same folk-lore stories that stirred the imagination of other Hebrew lads, and that had been unified around the name of Jehovah, thereby becoming far superior in purity and conception to the Gentile folk-lore. The favorite expression of Jesus, "the kingdom of heaven," conserved the best in and added to the Messianic hopes of his nation.

As the heritage of the theocracy, social duties were connected with the religious, for Jehovah had given direction for the Hebrew type of life. Jesus promised to the Twelve the privilege of sitting upon twelve thrones in judgment over the tribes of Israel. His patriotic heart burst forth in grief that Jerusalem should miss her day of opportunity.

He had a reverence for the Law of Moses, though he gave to it a new interpretation and fulfilment. He kept the national feasts, attending in Jerusalem the Passover, the Feast of the Tabernacles, and the Feast of Dedication. He preserved a deep regard for the Hebrew Scriptures, and was a regular attendant upon the services of the Temple and the synagogues.

His ministry was limited almost entirely to his own people, the Elect Nation. He did not hesitate, however, to criticise the false practices that had become current. His treatment of the Syrophœnician woman indicated this national point of contact: "I was not sent but unto the lost sheep of the house of Israel."[1] Yet he was willing to conquer race prejudice in order to reward a marvelous faith. The record of his failure to convert all Israel also suggests this contact: "He came unto his own, and they that were his own received him not."[2]

His humble home at Nazareth brought him into touch with the middle class of society, while his sympathetic heart led him to discover the condition of the poor and unfortunate, and his royal ancestry justified an interest in those in the higher walks of life. His Hebrew birthright guaranteed him a knowledge of religious and social duties even in youth. His public ministry opened at the Cana wedding, social duties giving the initial opportunity for the display of his great personality and power.

[1] Mt. 15:24. [2] Jn. 1:11.

"The modest water, touched with grace divine,
Confessed its God, and blushed itself to wine."

"This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him." [1]

Current institutions increased this religio-social point of contact. These had been both products and creators of the Hebrew character, so materially different from the Greek and the Roman types. Jesus shared this inheritance of institutions and their formative influence. To him came noble gifts from the past, for through his veins coursed pure Hebrew blood and in his character localized pure Hebrew ideals. To deny this heritage would be to make the earthly life of Jesus a mere shadow of reality; full Hebrew manhood would not violate the divine Sonship, while it would posit a real incarnation. His humanity and divinity should not be allowed in thought to commit mutual robbery. His full manhood brought him into contact with sin and the infirmities of the body, while his own purity remained unsullied and glorious.

The places and ceremonials of worship gave formal expression to these institutions. Often calling for censure, they supplied Jesus with the occasion, the place, and often the theme of his preaching. The Temple and the synagogues afforded him, a pious Hebrew, the privileges of worship, of preaching, and of mingling with other worshippers. He had full right to the Scriptures, which he interpreted with clearer insight and greater spirituality than the rabbis, while his themes included those of national interest, accented by the doctrine of the divine leadership and by the current misfortunes of the nation. Freedom of the conduct of the synagogue service increased his opportunity to preach to the people.

[1] Jn. 2: 11.

The Messianic Hope specially gave Jesus contact for preaching. While glorying in her history, in which the purpose of Jehovah had been so evident, Israel looked forward to yet better days, for from her past should emerge forces to mould a nation whose heroes should teach new lessons of heroism and whose renown among other nations should shadow all past glory. Dreams of the pious, visions of seers, longings of the oppressed, and expectations of all classes, intensified and embittered by political serfdom, culminated and localized in the Messianic Hope, which declared belief in the coming Messiah, whom God would anoint to a kingdom of endless limits and days.

Lowered to comprehend a worldly kingdom, sensualized by hopes of regal power and splendor, debased into a desire for revenge against national insults, this Messianic expectation gave to Jesus a fundamental contact for his preaching. He declared that in himself, the Preacher and worker of miracles, Jehovah had redeemed his promises to Israel, that the imperial city should be transferred from Jerusalem to the individual heart, and that worldly honor should fade before the glory of the God-man, crowned King of the Soul.

Jesus used this crude, current form of Messianism as a point of contact for his own exalted plan of personal supremacy over human lives in the concrete. Much of his ministry was concerned with displacing old errors of hope and worship.

2. EXPERIENTIAL.—Jesus preached a gospel for individual experience. He sought a more intimate fellowship with his audience than could be secured from the institutional forms of religion. Religion could not be limited to the external ceremonials, for it must so master the person as to impart righteousness and salvation, thereby ceasing to be confined to the visible and external. Jesus incarnated the

truth. He required that men should be more than shams of holiness. His invectives were justly hurled against those who sought to summarize religion in fasting, public prayers and almsgiving, but who missed the impulse of spiritual piety and charity. In contrast with this Pharisaism Jesus invited aspirants for life into an abundant experience, transforming the will, purifying the affections, spiritualizing life's outlook, and subduing the soul to the divine will. We may sing thus the basal unity of truth,

> "Truth is truth in each degree
> Thunder-pealed by God to Nature, whispered by my soul to me." [1]

But truths of personal relations have value for us only as they are experienced. The formal validity of truth may not be impaired by individual rejection, but the loss to the individual is vital. When Jesus declared his offer of freedom, he emphasized appropriated and experiential truths as the foundation of character.

Modern approval of Jesus' idea has come from the study of the psychology of religion. The religious experience has come within the scope of scientific investigation, data being discovered and laws formulated. The spiritual life may reveal itself in results and in some of its processes. This study has doubtless suggested many errors and vagaries as truths, but the basal idea and certain methods remain praiseworthy. The eager student of the religious life may not enter with unholy curiosity the soul's Holy of Holies, and yet the light of the Shekinah of Experience falls without the curtains, and invites attention. Jesus found the ultimate for his preaching in the personal experience, exalted and vitalized by his own presence.

[1] Browning, *La Saisiaz.*

II. The Intellectual Contact

1. **THE APPROACH.**—Jesus made his preaching intelligible. Even a divine revelation must adapt itself to the mental and spiritual processes of men. Jesus never violated this basic law. His words often fell upon dull ears, but they were capable of being understood. His intellectual approach to his audience was intelligible, intelligent, and adaptable to the capacity of his hearers. He did not intend that his message should have its largest appreciation by its first audiences, for the full meaning of his truths could come only with the Christian centuries. He often clothed his words in such dress as to hide his meaning from portions of his audience. He knew the power of each mind; his applications were never at fault. Interest would be awakened even though the person did not fully comprehend Jesus' meaning.

He did not consider the social distinctions in his approach to men. His approach to the intellect was incidental, illustrative, and full of surprises. He caught the attention of the passer-by, the casual visit to the Temple or synagogue gave him his chance to preach, or a stop by the roadside would suggest a parable or an illustration.

Jesus did not err in his judgment of men and their present needs. With his own purpose clearly defined in his own mind he knew just how to reach men, though the student of his methods may sometimes wonder at the method or fail to see it. The intellectual range of his audiences was very great. The ignorant received gracious notice and the learned could not boast of special considerations.

2. **THE CONTENT.**—The message of Jesus was a divine revelation. He came to deliver the words of his Father. "The word which ye hear is not mine, but the Father's who sent me."[1] He did not come to teach the physical sciences;

[1] Jn. 14:24.

his theme was the science of eternal life. His thoughts contained truths beyond the conception of the unaided human mind and others that needed his authority to give them force over men.

His preaching was highly intellectual. His presentation of truths was in recognition of their wonderful relations and depths. His recorded words have created a vast literature for their interpretation and enforcement. The Manifesto of the King, the Sermon on the Mount, outlining the principles of that kingdom which is the personal reign of the Messiah over the individual heart, invites the study of the keenest intellects of the world. His doctrine of God, incarnated and revealed in the Son, demands earnest thought to estimate its grandeur, while its correlative doctrine of redemption has had many labored scholarly attempts at explanation and remains best set forth in Jesus' parables of the Lost Coin, the Lost Sheep, and the Lost Son. The hunger of the sinful but repentant heart is never tantalized with husks of worthless platitudes. Jesus had something worth preaching.

Heathen longings for fellowship with deity had led to idol-making, Greek and Roman mythologies had deified human heroes, Hebrew prophets had been granted occasional theophanies, but Jesus of Nazareth was the first to declare redemption for the sinner through an incarnation of the Father-God, humiliated into human limitations without destruction of infinite holiness and power, and through the Son's sacrifice which would be sufficient for salvation. Human reason cannot go beyond this thought. Jesus made it the commonplace of his preaching. He gave to it the religious rather than the philosophical treatment. His words of wisdom were without conscious effort.

The creed of Jesus was simple and wise. His preaching

will ever appeal to the best culture for appreciation, but he did not establish an educational test of faith and fellowship. Contact with himself was granted upon meagre knowledge of his principles. He challenged the best scholarship of his times and he still has power and charm for the scholar, and yet he lowered to its minimum the intellectual condition of accepting the new life, since he came to save the sinner regardless of ignorance and wisdom. He should become the Saviour of men without class distinctions.

He did not completely indicate the creed of Christendom, being content to suggest a few essential fundamentals. The individual creed might be crude and chaotic, or well defined and articulated, but it must contain belief in himself as the Son of God. The "I believe" must include divinity in order to guarantee Saviourhood.

This attitude toward the intellect did not mean that Jesus placed a premium upon ignorance or that he would unduly exalt the religious function of the intellect. The penitent of small culture might enter the kingdom upon the same basis with the most learned.

3. THE PURPOSE.—Jesus adopted the normal method of ingress to man's life. The intellect constitutes the first point of contact, without which the other powers of the soul have no control. The emotions can be stirred and the will can be moved only through some intellectual stimulus, unless the mind be disorganized and helpless. Jesus opened the soul's first gate. Symptoms of mental disorder first come to notice in the failure to correlate intellectual data. Jesus did not attempt to secure a reasonless response to his thought. He accepted the basal connection between the intellect and the religious life. Man's trinity of constitution entered fully into his view of religion. Errors of belief and customs may often be traced to an undue emphasis on one or two of these

three elements of religion. The history of dogmas verifies such facts. Jesus kept the balance and poise.

III. The Emotional Contact

1. **JESUS' AROUSEMENT OF EMOTIONS.**—Jesus' arousement of emotions in his audience was profound in degree and masterly in method. His public ministry was constantly attended by display of emotions. These emotions were created by the attitude, words, and deeds of Jesus. Anger, amazement, joy, sorrow, jealousy, hope, and hatred could be cited in many examples, showing the range and depth of emotions aroused by him. Two examples will indicate the thought. Amazement was a common emotion of his audiences. The Gospels present the shades of this emotion as exhibited on thirty-four occasions by the use of nine Greek words, rendered amazement, wonder, and marvel. The other example is the emotion of sorrow. Twelve Greek words are used to express his varied fellowship with sorrow, caused or alleviated by himself, the occasions numbering eighteen.

2. **JESUS' DESIGN IN AROUSING EMOTIONS.**—He knew the religious value of emotions. They should not be aroused to gratify the speaker or the participant, but should be incited only to give worth and control to religious problems and duties. Modern religious emotionalism, which lacks the correlate of conduct and which seeks the fact and the applause of sensationalism, would not have found favor with Jesus. He designed the emotions to be directed toward right living. He excited his enemies to anger because of his holy life and wonderful ministry, and from this anger there came real benefits to his kingdom.

Two elements enter into the religious value of emotions. The emotion has its own proper place and worth, and it is

also related to the religious aspect of both the intellect and the will. The triple division of Kant finds here its religious expression in Creed, Worship, and Conduct. The presence of each of these will be recognized in every normal religious life, but each may for any particular time or reason predominate in actual experience. Creed deals with the intellectual element of religion in beliefs, which may be erroneous, true, chaotic, or orderly. Worship is concerned specially with the emotions, which may be individually weak, strong, surface, deep, monotheistic, or polytheistic. Conduct looks to the art of right living, which demands activity of the will in order that the facts of the intellect and the emotions may be energized. Jesus came that men might know the truth, which is an intellectual process; that they might love God and men, which is an emotional process; and that they might live righteously, which is a volitional process.

IV. The Volitional Contact

1. **THE TRI-UNITY OF LIFE.**—For purposes of comparison one may divide the inner life of man into intellect, emotion, and will. The normal life has these in due proportion. Jesus did not specialize one to the improper neglect of the others. To him life was a tri-unity.

2. **THE LAW OF OBEDIENCE.**—The law of obedience in the preaching of Jesus was self-surrender. The finite, individual will finds its fulfilment and highest end in perfect submission to the infinite will of God. Submission is a real basal principle of religion. Without coercion Jesus constrained men to submit to his will and leadership. He declined to enter into discussions about freedom, but promised to his disciples that he, the Son, would give them true freedom. The follower of Jesus by obedience would increase

his knowledge of the truth, while the test of discipleship would be found in this attitude of surrender. The presence of the Trinity would be assured for the future to the obedient disciples.

The experience of Gethsemane was epochal for Jesus, and suggests that each soul, tempted and assailed by Satan, may have the supreme victory in affirming, "Not my will, but thine, be done." [1] The human will is thus taken up into the divine, but there is no infraction of human rights of choice and responsibility, but a greater freedom and nobility of character.

3. **THE FINALITY OF CONTACT.**—The will must be energized in order to complete the religious experience. Enlightened by the intellect with the message of truth, stimulated and evoked into action by the emotions with motives, the will consummates the religious experience. Creed without correction would develop into cold, harsh, and lifeless intellectualism, emotion would degenerate into attenuated emotionalism, volition would run into formalism and externalism in conduct. Co-ordinate in real experience and mutually dependent in action, these three elements suggest that the final appeal to activity must be made to the will. Enthroned in the will of the individual, Jesus directs the religious beliefs, stirs the sentiments, and guides to right conduct. His preaching never failed to consider these factors of religious experience. He had contact with his audiences through each of these. He gave men his own revelations of truth to compel intellectual acceptance, he created in men love for God and men, and gave men the willingness to follow him and to overcome the power of Satan.

"Our wills are ours, we know not why,
Our wills are ours to make them Thine."

[1] Lk. 22: 42.

CHAPTER IV

THE THEMES OF HIS PREACHING

The themes of Jesus' preaching were dignified in character, harmonious with his mission of salvation, indicative of his outlook upon life, and suggestive of his homiletical methods. Through them he expressed personality and style.

I. The Selection of His Themes

1. **MESSAGE THROUGH OCCASION.**—The spontaneity of immediate selection attached to the themes of Jesus. He was full of surprises, his audiences not having previous knowledge of his topics for discourses. How long before delivery had Jesus chosen his themes? The timeliness of application was apparent in all cases, yet it may be observed how certain occasions gave form and material to his speech. His rapid thought, consequent to such a stirring ministry, did not slip into shallow, immature, and contradictory utterances.

Jesus brought to each occasion its proper importance. His message and personality were always behind the incident, which could never usurp the place of his message. He kept the fadeless consciousness that only through the revelation of the truth in himself could men reach the enduring life. He could neither forget nor deny the main purpose of his ministry.

The disciples deserved rebuke for their contention for precedence in the kingdom, but the greater aim of the Preacher was to emphasize the lesson of humility in service,

the real measure of greatness under the new religion. The quiet gift of the poor widow might have been naturally overlooked, but Jesus desired to symbolize through her act the true benevolence, making ability rather than amounts the test of value. The field of ripening grain lost its usual message of prosperity in the larger type of the world's harvest of sinners. When his impatient and unbelieving brethren would have him leave the crowds, eager to hear his words and to receive healing for the afflicted, Jesus declared the far limits of his family circle to include "whosoever shall do the will of my Father who is in heaven." [1]

Jesus was not, however, entirely dependent upon the occasion to determine the form and matter of his discourses. He directed events toward suitable times for his preaching. The occasion was but the accessory of his ministry, his will ever being dominant to make effective his life-plans. He was the master of the opportunity. He did not unduly stress the occasion, nor did he speak simply to meet the popular demands upon him. The Preacher was the exponent of the Saviour. Since his great heart was stirred by his message, that men so vitally needed, he sought the fitting times to preach to men, turning everything to good account, as one who

> "Finds tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything."

2. **PROGRESSIVE APPRECIATION.**—Jesus expected men to have a progressive appreciation of his words. They could not at first attain to the heights of his truth. The mind and heart must be trained through contact with Jesus himself in order to secure this appreciation in largeness. The Christly character would be the condition of complete knowledge of the Christly message. Time, service, and fellowship

[1] Mt. 12: 50.

with Jesus would bring progress to those who would enter the fulness of his teachings. Even the Twelve, who were granted the closest contact with Jesus and who should continue his work, did not at first fully comprehend the preaching of Jesus in its broadest outlines. The rebuke of the Risen Master to the two disciples on the road to Emmaus was justly applicable to the others as to these: "O foolish men, and slow of heart to believe in all that the prophets have spoken." [1]

Jesus had promised the enlightening of the Holy Spirit in order to lead his followers into this larger appreciation of his gospel: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." [2]

The apostolic history attests the wisdom of this plan. Jesus preached upon themes that could be understood only after much meditation and fellowship with the truth. The message was great and the mind unfolds in touch with it. Growth in grace and knowledge was the privilege of his immediate audiences, and the Christian centuries have given men a clearer insight into the preaching of this peerless Preacher.

II. The Chief Words of His Themes

1. **THE KINGDOM OF GOD.**—Jesus came as the Jewish Messiah, the Anointed, the Christ. His most frequent expression was "kingdom of heaven," or "kingdom of God," or "kingdom," terms synonymous. The expression occurs in the Gospels seventy-eight times and represents about thirty occasions distributed through all periods of his ministry. There is not any record of his use of it after his resurrection.

[1] Lk. 24: 25. [2] Jn. 14: 26.

By the kingdom of God Jesus meant the Messianic reign in the heart and life of the believer. Likeness to the kingdoms of the world was lacking in matters of social prestige, preferment through favoritism, and territorial boundaries. It should be the sovereignty of God, exercised through the Messiah, and limited to the spiritual forces. Whatever externals of land, property, or power might come into relationship with this kingdom would be considered as correlative benefits and not as constituent elements.

Half of Jesus' recorded parables deal with the nature, principles, growth and consummation of the kingdom. The Synoptics give the record of this term with but two exceptions; the Fourth Gospel prefers the term eternal life.

2. **THE SON OF MAN.**—Throughout his ministry Jesus referred to himself as the Son of man. His first recorded use of it was in his conversation with Nathanael near the first of his ministry; his last use of it was during his Jewish trial before the Sanhedrin after daylight. Fifty-two references, representing about thirty occasions, remain in the Gospels. Jesus named himself the Son of man because he entered into the full human nature, sharing the inheritance of culture, bearing the burdens of sorrow, knowing the power of the common temptations, humiliating himself into the form of a servant, enduring certain limitations of the flesh, and really incarnating God; but behind this participation in the full life of the race were the forces of the divine character, enabling him to conquer adverse tendencies and environments and proving himself the Sinless One.

He mentioned himself under the dual disposition of Son of God and Son of man. Whatever theological and metaphysical difficulties men have found in efforts to explain this union of God and man did not obtain with Jesus. For Jesus the term Son of man was Messianic. He emphasized

with this term his Messianic vocation, using it in connection with his suffering, death, resurrection, and second coming.

3. **ETERNAL LIFE.**—The Gospel of John presents the idea of eternal life as the purpose of Jesus. The record and the interpretation of Jesus' words were given this form. But it is the same thought in fundamentals that the Synoptics had given under the term kingdom. Jesus had come to accomplish a definite salvation for men, which could become personally effective only as the individual sinner came into fellowship with the King and bowed the will to the divine sovereignty; the result would mean enduring life.

4. **SIN AND RIGHTEOUSNESS.**—In the wilderness of Judea one day the strange ascetic, clothed in camel's hair and nourished upon locusts and honey, John the Baptist, startled Jewry with the command, "Repent ye; for the kingdom of heaven is at hand." The people crowded from city and village to hear him, whose only self-praise was that he was but a voice to declare the coming of the Messiah. The call to repentance rang out fearlessly and clearly. Saint and sinner found a new interest in life, though such interest might mean a reversal of life's plans.

Jesus caught up this call to repentance as the fundamental postulate of his ministry. More than any other prophet he could realize the nature and the penalty of sin, and hence the need for repentance as the condition of a new life. The individual will had followed its right of choice and had disobeyed the divine will, and therefore had become selfish, rebellious, depraved, sinful. Sin had brought the curse upon men, who were no longer in fellowship with God, but sinful and condemned. Jesus came to tell men that he would free them from the bondage of sin upon the condition of personal repentance and acceptance of his Lordship. The result

would be a righteousness to the sinner which would be both imputed and imparted. This righteousness must become an experience and could not be identified with ceremonials. Pharisaism should become a thing of the past. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." [1]

5. **HIS DEATH AND RESURRECTION.**—The disciples were slow to learn the place that the death and resurrection of Jesus should occupy in his Saviourhood. They drew back from the shadows that fell across his chosen pathway; they sought to spare him suffering and shame; they preferred for him royal honor and power. Jesus sought to show them his coming death in its divine perspective. His timid and short-sighted disciples could not share his confidence that victory for human redemption and glory for himself lay beyond the Cross and the Tomb.

6. **GOD THE FATHER.**—The doctrine of the Fatherhood of God was made central in the preaching of Jesus. Men had named God in their efforts at true worship under the titles of Jehovah, the Almighty, the Unseen, and even the Unknown, while the list of divinities discouraged attempts to number them. Man had reached lax fingers for the truth, trying to "seek God, if haply they might feel after him and find him." [2] Creed and ceremonial had responded to this striving after God. The thought of God as Father had been dimly grasped by the Old Testament prophets, but its complete revelation through Jesus came almost as a new thought to religious circles.

This term of human ties was transformed by Jesus. The word father could never lose its value to men when Jesus had put into it the story of God's love for men. He taught

[1] Mt. 5:20. [2] Acts 17:27.

men to say "Abba, Father," when they had accepted the Lordship of the Son of God, for full confidence should be had in his assurance that "he that hath seen me hath seen the Father."[1] The Fatherhood of God did not extend to all men without regard to character, but only to those who entered into fellowship with Jesus the Saviour. The Fatherhood should be one of character not of creation. To his bitter critics Jesus declared their fatherhood in Satan. Likeness to spiritual ancestry is as real as that to physical and mental ancestry.

7. **MINOR THEMES.**—In addition to these chief words of his themes Jesus preached upon other important subjects which may be classed as minor themes because not so frequent and prominent. Jesus never lost the true relation of truths, his vision being discriminative and extended.

Mention may be made of certain topics that also entered into his preaching: fasting, which should be the natural expression of the spiritual state rather than a stated ceremonial; the Sabbath, whose ministry to man should control its observance in worship and benevolences; almsgiving, which should be without pomp and desire for public approval; mutual forgiveness, which should indicate the condition of the heart that would accept the divine forgiveness; humility, which should express true greatness and attain reward through lowly service; care for the poor, which should be controlled by principles of equity and considerateness; evangelization of the world, which should be the personal and imperative concern of each believer in Jesus. His preaching reached all limits of human conduct. He suggested the guiding principle for life in its varied duties and responsibilities.

[1] Jn. 14: 9.

III. The Limits of His Themes

1. **HORIZON OF EXPERIENCE.**—The themes of Jesus touched the horizon of men's experience. Versatile in treatment, gracious in delivery, exhaustless in resources, this Preacher treated themes of universal interest. He reached the far-away possibilities of the heart. Certainly no one would claim that he uttered every thought that men may have, but he did outline the principles that may guide men in every relationship and duty. He embraced in his preaching all classes, ages, and contingencies. One may feel his personal approval to-day as if one had stood in the company that listened to him on the beach of Galilee. His truths are deathless.

2. **SUBJECTS OF SUPREME VALUE.**—Themes of supreme value engaged Jesus' time. Man's relation to two worlds, the one here and the other hereafter, was worthy of his discussion. For him the Psalm of Life was but the prelude to the Song of the Lamb. In his neglect of trivial topics he was in great contrast to the rabbis, who found great delight in determining the moral issue in eating an egg that had been laid on the Sabbath. These casuists had intellectual descendants in the schoolmen of a later century. Jesus was not reduced to trifles of thought; he had a message for men.

In his treatment of the everyday phases of life Jesus put his demand for spirituality. He touched upon the household affairs and told of how in the future one woman might be taken from the grinding mill and the other left; the silent forces of the leaven could set forth those expansive powers of the kingdom that would make for universal supremacy of the King. He could treat topics of the field without becoming rustic, or the problems of finance without becoming

avaricious, or even the laws of the sanctuary without bigotry and persecution. His brief ministry was too short to tithe the anise and cummin of thought while there remained the weightier matters of vital interest to a lost world.

3. **TOPICS PRIMARILY RELIGIOUS.**—Religion was the chief concern of Jesus. He was the Preacher. He did not profess to be a philosopher, reformer, economist, or politician. He came to preach the gospel of the kingdom of God and through his own sacrifice to make this kingdom effective. His message naturally had bearing upon various aspects of life, social, civic, and moral, but these could not limit his purpose. Jesus recognized religion as the greatest factor in the progress of the world. He made religion the first thing: "Seek ye first his kingdom and his righteousness." For him all conduct should be based upon, inspired by, and valued by the religious attitude. Only the religious man can have the full measure of experience.

IV. The Preacher and His Themes

1. **THE MESSAGE IMPARTED.**—Jesus was the revelation of God under finite limitations. He affirmed that his message came from the Father: "He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me." [1] His Farewell Prayer contained the same confession. Yet Jesus was fully divine, and one must not let the fact of his imparted message impair this truth. He was "the Word" and "the Word was God," limited to the flesh, individualized in time and space, officially subordinated to the Trinity. Jesus' own statement is final; he came from the Father to preach and to die; the Father had sent him with the message and the commission. Jesus knew the value of his words.

[1] Jn. 14: 24.

2. **THE MESSAGE CHRISTO-CENTRIC.**—The Preacher had a unique relation to his message. His preaching was Christo-centric. He was its centre and power. He claimed chief place for honor and worship. His entire ministry must be referred to himself for its *rationale*. Without Jesus the Person the preaching of Jesus would have been valueless. In himself must be found the justification for his preaching. God must be introduced by Jesus. He set forth the outlines of the kingdom of God, but men could enter into its benefits only as they crowned this Preacher King over their hearts. He sketched certain ethical duties, but men could find joy in their discharge only as he might furnish the dynamic of love.

3. **THE MESSAGE A REFLECTION OF EXPERIENCE.**—The preaching of Jesus reflected his own experience. He lived his message prior to its delivery. God's voice rang through him. He could utter his withering invectives against Pharisaism because his own life was free from hypocrisy. He could lead men to accept God's will because his own life could anticipate its Gethsemane. His demand for brotherly love had first emphasis in his own gift of himself for the sinner, and "greater love hath no man than this, that a man lay down his life for his friends." [1] In his victory over temptations he could assure the tempted of every generation that he would enable them to secure a similar victory.

Jesus put himself into his preaching. His reward is found in the world's acceptance of his message. Reflected experience measures the worth of preaching.

V. The Homiletical Effect of His Themes

1. **ON THE SUBSTANCE.**—Themes partly determine the substance of preaching. This truism does not need more

[1] Jn. 15: 13.

than a statement. Jesus remained true to his themes, giving logical treatment. He did not wander from his text.

2. **ON THE FORM.**—Jesus was fortunate in his selection of the forms of preaching. He could use the methods of exhortation, parables, interrogatory, and didactics. His mastery of the details of homiletics was complete. He was always felicitous in his choice of style. He might have chosen other forms, if he had come as a reformer or a scientist. But he was the Preacher, dealing with the soul's problems. He adopted the methods that would enable him to make the presence and love of God real to men, to impress men with their responsibilities, and to suggest the glories of the future solemnities.

CHAPTER V

THE DISCOURSE MATERIAL OF HIS PREACHING

The discourse material furnishes the basis for the study of the preaching of Jesus. Yet certain problems are peculiar to this material as such. The material consists of fragmentary sayings and discourses.

I. The Problems of Harmony

1. FRAGMENTARY REPORTS.—A perfectly satisfactory Harmony of the Gospels yet remains a desideratum. Scholars differ widely upon many questions, while general agreement is had on many points. A chief problem of harmony is found in the nature of the records of the words and deeds of Jesus. The discourse material is in the form of reports that were written years after the original delivery. It was not the intention of the writers to give more than fair and sufficient reports. The opinion at the close of the Fourth Gospel indicates the attitude toward this material: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written." [1] Jesus did not write a book of his ministry. He did not even outline what such a book should contain. The Gospel writers reported his preaching for evangelistic and credential purposes. They did not plan to write biographies. They were content to give a faithful reflection of his ministry.

[1] Jn. 21:25.

The discourse material is also fragmentary. The Gospels present a mosaic of the Preacher. These fragments of sermons must be handled by one with the historical imagination which enables one to recast the thought, life, and civilization of the dim past. The rare homiletical genius of Jesus is discovered through these fragments. The more detailed accounts of the Sermon on the Mount and the Farewell Discourse and Prayer show what might have been expected from longer records, which would have enlarged our sources of knowledge but not the accuracy of our information.

The mass of the material corrects the danger of inductions from fragmentary reports. The student of the preaching of Jesus has an enlarging confidence in the reliability of his records, which profess to give a true account of Jesus' preaching. Various purposes may classify this discourse material. We group it into the fragmentary sayings and the discourses. Here again there is room for preferences. We list fifty-four discourses and fifty-two important fragmentary sayings. Incidental and minor words would be too numerous to catalogue. Parallels are combined.

2. TRUSTWORTHINESS.—The assumption of the trustworthiness of the records of the preaching of Jesus is basal to our study. Scholarly vandalism would lay waste this work of genius as remorselessly as the ancient Vandals destroyed the Italian works of art.

The history of biblical criticism discovers three types of attitude toward the Bible. The ultra-conservative refrains from explanations of the growth of the form and materials of the Book. The extreme radical attempts to bring everything within the scope of his own theory of development; he often resorts to minute divisions of the books and these are assigned to various writers; he asserts that the authors of the

Book were subject to the same chances of errors of judgment and statement that are found in profane authors, there not being any overruling mind. The mediating critic seeks to appropriate the good of modern research and still to maintain the traditional faith in the integrity of the Book.

The conflict of opinions has been sharp and often bitter. One can not afford to be blind to the modern methods and suggested results of biblical scholarship, but one need not feel compelled to encamp with the radicals in order to be in the company of good scholars. Many difficult literary questions are justly connected with the records of Jesus' preaching; one does not care to overlook these. The origin, the nature, the history, and the relations of the documents all invite the attention of the student. Our present plan, however, is not to treat these, since these have called forth an ample literature. We accept the Gospels as a trustworthy record of the ministry of Jesus. They present the data for a synthetic view of Jesus the Preacher.

3. **THE TIME ELEMENT.**—Many problems of chronology appear in a study of the ministry of Jesus. With these we are not specially concerned. General agreement among the harmonists of the Gospels occurs, so that one may adopt a tentative order and grouping of events in the ministry of Jesus. The length of his ministry is variously held to be from one to four years. We accept the theory of the approximate three years' duration, and group the discourses thus:[1]

Period I.—The Opening Ministry in Various Sections, from the Passover in April 27 A. D. to December 27 A. D., with discourses 1–3, and fragmentary sayings 1–7.

Period II.—The First Period of the Galilean Ministry, from December 27 A. D. to Early Summer 28 A. D., with discourses 4–7, and fragmentary sayings 8–14.

[1] Appendix, Sec. I, 1.

Period III.—Second Period of the Galilean Ministry, from the Early Summer 28 A. D. to the Passover in April 29 A. D., with discourses 8–17, and fragmentary sayings 15–24.

Period IV.—The Third Period of the Galilean Ministry, from the Passover 29 A. D. to Autumn 29 A. D., with discourses 18–22, and fragmentary sayings 25–30.

Period V.—The Closing Ministry, from Autumn 29 A. D. to the Passover in April 30 A. D., with discourses 23–43, and fragmentary sayings 31–39.

Period VI.—The Last Week, during the Passover 30 A. D. with discourses 44–54, and fragmentary sayings 39–52.

4. **QUESTIONS OF GEOGRAPHY.**—It is impossible from present data to locate accurately all the events of Jesus' ministry. The greatest variations of opinion are regarding the discourses 28–40. We have indicated in the Appendix our preferences in the doubtful cases and the others about which there is general agreement. Space forbids discussion of the questions.

5. **HISTORICAL SITUATIONS.**—From the records it seems that certain discourses have more than one historical setting. This is a problem for the harmonist. We give here the results of the specialists who are competent to speak. It would have been quite natural for a travelling preacher to repeat himself either in part or in entire discourses. While repetitions occur, one must distinguish these from similarities of statement.

II. The Synoptic Discourses

1. **MATERIAL DISTRIBUTED.**—Forty-one discourses of Jesus are recorded by the Synoptics. Out of the twenty-one recorded by Matthew, only two are peculiar to him; none are peculiar to Mark; out of the thirty-six recorded by Luke, twenty are peculiar to him; Matthew and Mark have three

discourses in common, Matthew and Luke two; Matthew, Mark and Luke fourteen. The Gospel of Luke deserves the title of the Gospel of the Discourses. It has more peculiar to it than any other, and has but two less than Matthew and Mark together.

These Synoptic discourses are assigned to all periods of Jesus' ministry except the first. The combination of the three records is most largely represented by six discourses in the last period. The large series of discourses given by Luke in period five deserves special notice, the series being broken only three times. It will appear that the Synoptics furnish data for all periods of Jesus' ministry. They contain twenty-two out of the thirty public discourses.

2. SINGLE AND COMPLEX ACCOUNTS.—Twenty-two of the forty-one Synoptic discourses are single accounts, being recorded by only one writer; Matthew gives two and Luke the others. These single records do not offer special difficulties as records. There are only a few double-account records, three by Matthew-Mark and two by Matthew-Luke. This leaves fourteen discourses for the triple records. The task, then, of securing a composite view of the Preacher will not appear so hopeless. The differences, due to varieties of style and purpose, invite attempts at solution but do not materially hinder a study of the homiletical method of Jesus. Plurality of accounts really establishes confidence in the work of the student. Such problems as are germane to our thesis will find timely and suitable discussion.

III. The Johannine Discourses

The thirteen discourses in the Gospel of John are not found elsewhere and are assigned to all periods of Jesus' ministry. Whether this Gospel presents a different Preacher from him of the Synoptics will appear later.

IV. The Fragmentary Sayings

The fragmentary sayings of Jesus present a subordinate but valuable discourse material. They are formed by the words of Jesus that could not be classed as discourses, either from their brevity or narrative nature. Some of them doubtless were originally parts of extended discourses. They help toward a correct estimate of his preaching. The Appendix catalogues the most important ones.[1]

[1] Appendix, Sec. I, 2.

CHAPTER VI

THE RHETORICAL FORM OF HIS PREACHING

Jesus expressed himself with rhetorical force and beauty. He spoke the current Greek vernacular, which had lost much of the elegance of classic Greek, and also the Aramaic, which was a corruption of the ancient Hebrew, and yet his recorded speech kept true to those basal laws of good speech found in all languages. Culture indicates itself through regard to these fundamentals, which the science of rhetoric has discovered and correlated.

Jesus is not to be classed with those rhetoricians who have cared more for the forms than for the materials of thought. The normal mental life of the Son of man followed the processes of expression that obtain with an educated mind of any race and time. His preaching will continue to appeal to all classes of men not only for the value of its religious message but also for the incomparable dignity and beauty of its forms. His homiletics would gain him an abiding audience and interest; his ministry and Saviourhood made him eternally peerless.

I. Illustrative Homiletics

1. **METHOD.**—Jesus was an illustrator of truth. He did not use pen or brush, but his words have left fadeless pictures that charm and stir the heart. He was not an author, but his words have given inspiration to numberless books to explain and enforce his message during the Christian

centuries. He presented his thought through many illustrations of various forms. The parables because of their length, importance, and uniqueness will require separate treatment, though they are to be classed as illustrations.

Even a casual reading of the Gospels will show how largely Jesus used the ordinary rhetorical forms. His pictures are found on almost each page of the records. It would be impracticable to give a complete list of the illustrative figures of Jesus, while something of his custom may be grasped by one example. In the Sermon on the Mount, as given by Matthew, we have counted sixty-two figures of speech. A detailed examination of his words will confirm this example of his illustrative gift.

From the very large list of his word-pictures a few familiar ones may be cited: salt, light, bread, water, treasure, mote and beam, dogs, swine, two gates and two ways, trees and their fruits, physician and patients, harvest and laborers, serpent and doves, bad leaven, church rock, keys, eye of needle, gnat and camel, whitewashed tombs, hen and chickens, lightning, vultures, house servants, Temple, breeze, day and night, door and shepherd, the Good Shepherd, grain of wheat, vine, travail, well, sheep and goats. These similes and metaphors might be almost indefinitely cited, for Jesus had complete mastery over the art of illustration.

2. CHARACTERISTICS.—A wide range of life was covered by Jesus' illustrative homiletics. He entered into the full life and interests of men. Inspired by his plan of redemption for sinners, enthusiastic in his efforts to reach with his remedy the cases of physical, mental, and spiritual need, and wonderfully tender and versatile in his response to the misery caused by sin, Jesus adapted himself to the current modes of thought and living of those to be benefited. He did not approve in theory or practice of the life of the hermit. The

Logia of Jesus, discovered in Egypt in 1897, contained this saying as from Jesus:

> "Raise the stone and thou shalt find me,
> Cleave the wood and there am I."

Upon this word the beautiful poem, *The Toiling of Felix*, is based. Young Felix goes out in search of the holy life, hoping to end his task in a hermit's retreat away from men and social duties.

> "One by one he dropped the duties of the common life of care,
> Broke the human ties that bound him, laid his spirit waste and bare."

Through many failures he found his way finally to an old hermit, who gave him a papyrus leaf with the above inscription. Young Felix realized that his plans had been wrong and returned to help in the common tasks of men, finding here the presence and blessing of his Master.

> "This is the Gospel of Labor—ring it, ye bells of the kirk;
> The Lord of love came down from above to live with the men who work." [1]

The words of Jesus abound with references to agricultural life. The farmer may be thrilled with joy as he listens to Jesus. He sees the grain of wheat fall into the ground to die and to live again in the larger harvest, which process Jesus made a symbol of the eternal life; he watches the waving harvest-field, ripened for the sickle, and learns of that more precious world-field of souls. The home-life presents a favorite source of figures; one may watch the preparation of the daily meal, and learn from the silent leaven the force that shall gradually enlarge and empower the spiritual kingdom of God; one may hear the growl of the dogs beneath the table and remember the woman whose humility would

[1] Henry van Dyke, *The Toiling of Felix*.

accept even the crumbs intended for the dogs; the merry laugh of the children at play mingles with the wailing of the hired mourners, and one may know how intimate was Jesus' fellowship with social conditions in the home-life of his times. The merchant of to-day may be more closely linked to his far-away predecessors, who heard the commercial world illustrated and translated by terms of spiritual values, as Jesus spoke of the moth-covered treasures and the barter that would suggest the soul and the world in exchange. The civic duties, with the taxes and the kings, and the social life, with the weddings and funerals, seem almost a part of our own experience, so vividly did Jesus picture them.

The pictorial homiletics reveal the open-eyed illustrator. Jesus did not close his eyes to the pulsating life around him. He himself suggested that one should keep true to the functions of the members, for some people have eyes and see not. One may scan the flowers with unseeing eyes and may lose their mission of beauty through form and color.

> "A primrose by the river's brim
> A yellow primrose was to him,
> And it was nothing more."

But to Jesus the myriad voices came from the physical world with their suggestions of analogues for the spiritual realities. His illustrations were often suggested by the flitting occasion, and thus preserve a naturalness and a vitality that invite admiration but discourage imitation.

Simplicity and brevity mark these word-pictures. Jesus' longest illustration was the parable of the Sower with the explanation, and yet a few minutes would suffice for its recital. This trait is in sharp and singular contrast to the involved and lengthy style of many speakers and preachers.

If brevity be the soul of wit, simplicity should be the body of an illustration. Jesus never wearied his audience with attenuated verbosity. His clear, sparkling, and fresh imagery invites the vision into the limpid depths of his thought. He did not tell all the story; he left something to the imagination. The master artist may use but few strokes.

The illustrations of Jesus have a continuous and a universal touch upon the heart. This is true both of his short and long imagery, words, phrases, and parables. The parable of the Lost Son, the poor unfortunate prodigal, might well be called the parable of the Bereaved Father. It is unequalled in literature for its tenderness, grace, and pathos. Jesus touched the soul's harp-strings to call forth the bitter threnody of tears, the victorious pæan of faith, the hymn of adoration, the dirge of the lost, but the unbroken harmony of his own sympathy always accompanied the strains to give them setting and value. He was gentle and loving, but he did not hesitate to paint pictures that would rebuke the unrepentant heart. He easily entered the hearts of the audiences that crowded around him, and his reported words still charm a larger audience.

Jesus preferred the concrete word rather than the abstract. The individual definite picture was desirable. He used words with local color, form, and beauty, realizing that the eyes of the mind are similar to the physical in the vividness of perception of the concrete object. Modern educational science has sought to emphasize this method, translating the analogues of matter and spirit. Jesus did not unduly exalt the physical objects, for these should only be aids to the spiritual understanding. Men could not escape the charm, directness, and vividness of this pictorial method, which did not distract attention from his meaning, but carried the picture only so far that it made the truth impressive.

II. Formal Rhetorical Homiletics

1. **INTERROGATION.**—Jesus employed the interrogatory with great skill and effect. This method has been named the Socratic method, but Jesus was a greater master of it than Socrates. By it the sage of Athens was limited to the innate and experiential truths of his students' minds, while Jesus could add to this the divine revelation. The records of his words give us two hundred and thirty-seven distinct questions that Jesus asked. Forty-seven discourses contain one hundred and sixty-eight, and the others are found in the fragmentary sayings. The Sermon on the Mount has twenty-three interrogations. Eighty-six are found in his recorded words for the last six months of his ministry, fifty-eight of these being uttered during the Last Week. Twelve miracles and twenty parables connect with this form of address. The tabulation of these facts furnishes the basis for the scientific observation of his method. Guesses will not take the place of facts.

The interrogatory address was a permanent feature of Jesus' homiletics. The records show his use of this form in all periods of his ministry, the large number during the Last Week being partly explained by the relative fulness of the discourse material for this time. This form was used in the Sermon on the Mount, delivered near the first of his ministry, and this fact shows that Jesus did not learn this method through contact with his audiences and especially his foes. He knew how to give the religious value to the interrogatory.

All forms of his address contained this trait. The brief and incidental fragmentary sayings, the conversations with individuals, and the formal discourses before groups and multitudes were made effective by his incisive, provocative questions. Parables and illustrations were thus introduced

and recited; miracles were accompanied by questions to secure opinions as to the propriety of the deed or to express censure for lack of faith. Only a great orator could risk his reputation and success by such a large use of this difficult form of address, for it invited responses from the audience, and such a privilege might well unbalance the course of the speaker's thought. Jesus could deflect a captious question to his own purpose and success. The audience never slipped from his control by a difficult, embarrassing, and unexpected question.

Jesus personalized his message through his interrogations. A direct appeal by a question will often awaken the indifferent hearer to the personal bearing of the message. This psychological principle lay beneath Jesus' method. Modern pedagogy gives proper recognition to its worth. Jesus brought in this way his message so close to his audience as to arouse anger and cause confusion among his critics, while he drew nearer to himself the humble seeker for eternal life. Dr. John A. Broadus would sometimes prepare a written list of questions for class-room work, and his pupils testify to his ability to carry the class over interruptions to his intended instruction and personal applications.

The interrogations of Jesus, though dependent largely upon the occasion, did not show haste in origin or application. They were always appropriate and timely. His intimate and intuitive knowledge of men gave him absolute assurance that his method would accomplish its desired results, reaching even to the mental attitude of his hearers. "Jesus answered and said," even when no word had been uttered by his audience.

The Synoptics contain a few double questions, in which one writer will put the matter in the form of the interrogatory and another in the direct statement, or one writer will omit

part of the record. The Gospel of John does not give any question given by the Synoptics either in the single or double form.

2. **DENUNCIATION.**—Wickedness received the severe denunciation of Jesus. There was no respect of the person of the transgressor. He uttered his woes against the Pharisees, who violated the laws of simplicity in worship and who regarded themselves as too holy for the touch of common people; the white sepulchre was a fit emblem for such hypocrisy. Those who reared class distinctions and oppressed the poor received his woes and censure. Passport to his favor was not secured because of name or position in society, for he touched with justice the shams and deceits of his day and admitted to his friendship men whose sole recommendation lay in their unworthiness and faith in himself. Claimants for popularity because of external piety felt his keen invective, cutting and stinging like a whip of cords.

Sharp discriminative irony and sarcasm served him for ready and effective weapons. The hypocrites could not fail to perceive his application of the pictures of the blind leading the blind, of the careful cleansing of the outside of the cup, and of the father giving the stone or the scorpion to the hungry son. With a bravery that knew but overcame the dangers Jesus gave his message, making enemies who would plan his sufferings and death, and reproaching the sinner of every social rank. His denunciations were always based upon the depravity of the ones condemned, and were entirely free from personal venom and hatred.

3. **PERSUASION.**—Formal oratorical persuasion was not largely used by Jesus. His style consisted more in the appeal through personality and the inherent worthiness of his words. He did not resort to the arts of his contemporaries in order to secure a following. His life and mission were

the real and sufficient grounds for persuasion. One might justly consider his attractiveness of personality and preaching as a form of persuasion.

4. **APOSTROPHE.**—Literature does not present a finer example of apostrophe than Jesus' lament over Jerusalem. The city of the prophets, favored by tokens of Jehovah's presence and help, the centre of national history and hopes, scene of the incomparable revelation from God, brought to this Preacher the echoes of historic voices and filled him, as he stood on the hill overlooking its sacred walls, with a prescience of coming gloom and distress for the city which symbolized that New Jerusalem whose glory should be in its purity and happiness. "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."[1] Comment would not enrich the pathos and beauty of this outburst of the heart of the Preacher.

5. **CONDENSATION.**—The words of Jesus had the vitality of the living grain. His thoughts harvested more than a hundredfold. His wisdom was so great that scholar and ignorant man have found an unlimited task of interpretation, each in his own way and ability seeking the message from a common Lord. Jesus packed into short proverbs the materials for an age-long study for men, while his discourses give the student constant surprises because of their vision of the needs of the human heart and the way to satisfy such needs. Jesus did not exhaust his resources, his audiences feeling the force of his infinite reserve power. His spoken word was but the ray of sunshine; he himself was the sun.

[1] Mt. 23: 37, 38.

The history of the pulpit, which has produced such a rich accumulation of sermonic material that professes to interpret and enforce the revelation through Jesus and his apostles, attests the wonder of condensation of Jesus' words. Jesus and his preaching furnish the dynamic for Christian preaching. Research into his words but illuminates their glory.

In a Dresden art gallery may be found a silver-shelled egg. The silver is of the finest and is burnished and decorated; the touch of a secret spring bursts the shell to disclose a golden chicken; another secret touch, and the chicken opens its breast to exhibit a crown of gems; yet again the touch will open the crown, and there nestling in sparkling glory is seen a diamond ring which outranks all its coverings in beauty and value. So opens the word of Jesus to the reverent student.

6. **REPETITION.**—The Gospels assign certain sayings of Jesus to more than one historical occasion. The list of such examples would vary from short, partial similarities to real repetitions. This custom does not lessen the value of his homiletics. It would be entirely natural for Jesus in his itineraries to repeat a former truth in whole or in part and in the same language. His purpose was not to give each audience a new truth. The Athenian disposition for the newer things did not rule his method; he rather adopted the prophetic method of "precept upon precept." The Preacher was more concerned about men than about a reputation for saying new things. He was aiming directly for souls.

Attention has been called to the simile and the metaphor. Other rhetorical figures occur in Jesus' preaching, but these may not here have a large discussion. Almost all rhetorical forms were used by him. Simple citation of examples will

suffice for the hyperbole,[1] the climax,[2] the paradox, and the paranomasia.[4]

III. A View of Jesus in Rhetorical Homiletics

1. **HIS POETIC NATURE.**—Jesus was a true poet. He did not speak or write in verse, but he had the real poetic nature. The poet is the seer of the unseen, the lover of the true and beautiful, the soul sensitized to receive the finer impressions of truth.

2. **HIS OUTLOOK UPON NATURE.**—Jesus was more than a scientist. He did not formulate laws for the physical universe, but he translated these laws into terms of the spiritual experience. To him nature was not a divinity, whose will was supreme and unalterable, but God's method of sustenance for the physical forces, which might be displaced in their uniformity in behalf of the higher providential order for men. Miracles and grace are herein provided.

3. **HIS OUTLOOK UPON MAN.**—The depravity of men did not escape the notice of Jesus, nor did he seek to minimize its evil results and calamities to men. In this fact lay the need and justification for his ministry of word, deed, and sacrifice. Because men had lost the uplift of God's conscious presence Jesus came to give them restored favor with God. He believed that men could be redeemed to a life of personal integrity and a future happiness. But the sole condition of such redemption lay in himself. He would make the sacrifice that would entitle every soul, regardless how far astray in personal depravity he may have gone, to be saved. Contact and fellowship with himself should be the method. The life of men was worth the sacrifice.

[1] Lk. 14:26; Mt. 19:24.
[2] Mt. 11:5.
[3] Mt. 10:39
[4] Mt. 8:22; 16:18, 25.

CHAPTER VII

THE OLD TESTAMENT IN HIS PREACHING

Historic religions of great worth to men have created their sacred literatures. To these sacred writings appeal has been made to enforce acceptance and obedience to creed and cult. The science of comparative religions has in modern times called attention to these sacred books as the basis for comparison of the relative values of these religions. Such study has brought to clear view a great variety of religious systems, that range from the crude story of the effort of the savage to attain to something beyond himself through incantation to the highest expressions of ethics and worship.

The Old Testament, the sacred literature of the Hebrews, holds the chief place in the library of religions. It was written upon the assumption that Jehovah was speaking through his prophets to give his chosen people a needed message. Varied in authorship and dates of composition, manifold in emphasis upon the duties that come with the worship of Jehovah, uniform in recognition of the divine origin and authority for the message, and different in literary forms and excellence, the Old Testament books were gradually gathered into one collection, or canon, which had reached completion and had attained universal Hebrew acceptance before the times of Jesus. This new Preacher would be expected to give some notice to this sacred canon, either to accept its teachings or to add other standards for faith.

Jesus had a vital interest in his Bible. His preaching indicates his interest.

I. Jesus the Student of the Old Testament

1. **HOW HE LEARNED IT.**—Jesus learned the Old Testament in the home, the village school, and the synagogue. Religious instruction formed an essential part of the education of a Hebrew youth. Portions of the Scriptures were memorized. The village school gave emphasis to the national religious ideals, for the Hebrews could never entirely escape the thought that Jehovah had a real part in their history and destiny. The Scriptures were read and expounded in the synagogues, and Jesus early formed the habit of regular attendance upon these services. The surprise that Jesus created in his own local synagogue was not that he participated in the worship, but that he was so gifted with new meanings and methods concerning the Book. He became acquainted with his Hebrew Bible in his boyhood and doubtless most largely from the instruction of his mother.

2. **THE TEXT.**—Jesus was acquainted with the two current forms of the text of the Old Testament, the original Hebrew and the Greek translation, or Septuagint, which had been made between 250 B. C. and 150 B. C. Jesus used the Hebrew copy in his conduct of the synagogue worship, though only one record of his reading it remains to us. His quotations and general verbal use included both the Hebrew and the Greek.

3. **ITS INSPIRATION.**—Jesus as the student of the Old Testament would have relation to the question of the inspiration of the Old Testament, though this question belongs to modern times. The Old Testament does not define its own inspiration but everywhere assumes what one means by such

a term. Theories and definitions are the product of comparatively recent thought, and though discussions have been prolific there is yet lacking a satisfactory definition of the term both as to fact and method.

However, certain fundamentals must be accepted. Inspiration and revelation are not identical. Confusion and interchange of these terms have resulted in criticism that has been unjust, inane, and radical. Revelation bestows and authorizes truth; the special truth may be beyond the unaided reason of man to conceive, or a historical fact or experience that God raises to divine authority and relations. Inspiration guarantees the proper selection of materials for a canon of Scriptures and provides for the faithful literary record of such selections. The union of revelation and inspiration assures the Scriptures as the Word of God.

Many efforts have been made to show that the Hebrew prophets were only moved by the same poetical impulse that flowered also in Shakespeare, Dante, Homer, Milton, and other immortals gifted with vision and rhythm. The claim is put forward for equality of method and degree for all these. Lovers of poetry have even claimed for favorite writers more inspiration than for Proverbs or Esther.

One needs to remember the distinction between revelation and inspiration. The psychology of men is yet in primer days, nor is it yet known fully how one mind influences another. The psychology of divine influence has not yet yielded more than interesting problems and difficulties, the laws awaiting the future for statement. Dogmatism in this study of inspiration has been quite easy but wholly out of place. It may possibly be true that every noble and beautiful thought has the immediate direction of God for the individual appropriation and statement, but it will be a far day before the sin-burdened soul will turn to the shelf of the

poets in preference to the Bible. The poets' corner will do for the moments of ease and enjoyment, but when men are in the throes of sin or trouble they look beyond poesy. No poet has yet added his volume to the sacred canon.

But the Hebrew prophets claimed for their messages both in initiative and imperative a "thus saith Jehovah." The consciousness that Jehovah was speaking through him in oral and written address gave to the prophet more than ordinary dignity and value. His was the Word of God. This presence of Jehovah in the message made it accurate, directive for conduct, and inspirational, whether the method were the gifted minstrelsy of psalmists, the prophetic call to national and personal righteousness, the confession of the penitent, or legislation for the elect nation. God behind the thought gave it value as his Word. The books of the Old Testament are far removed from books of human authorship. Whether in degree or in kind, their inspiration lifts them into the clouds whither others may not follow.

Jesus accepted and used the Old Testament upon the belief in its real inspiration. Scholars are generally agreed that Jesus had this attitude. The extreme radical declares that Jesus simply shared the delusion of his times, the people being mistaken in their ideas of inspiration. The conservative critic maintains that Jesus was not in error in this belief and that he was competent to pass upon the belief whether these books had abiding value for religion.

Should the position of Jesus become the norm for the present attitude toward the Scriptures? Again the answers group in opposing sides. One man disregards the course of Jesus, thinking that no personal obligation comes to him for similarity of attitude. Another will accept the attitude of Jesus as final for Christian thought, believing that Jesus' use of the authorship, interpretation, and inspiration of the

Old Testament was true. The sanity of the Preacher compares favorably with that of the dissectors of verses.

4. **A FACTOR IN SPIRITUAL LIFE.**—It would be difficult to overestimate the formative force of the Old Testament in the spiritual life of Jesus.

Hawthorne tells of the tradition in a little village that some day there would come a man to fulfil the likeness to the Great Stone Face upon the near-by mountain. Claimants for the honor came and were received only to prove themselves failures. A lad in the village had kept daily communings with the Face, and after many years was acknowledged the rightful likeness. Through the years he had unconsciously been transformed by his ideal.

Jesus kept company with the Hebrew heroes of old. As he grew in favor with God and men, his thoughts turned more and more toward the national hero of the future, the Messiah, his ideals were fashioned according to the best Hebrew models, and his heart sang the songs of the sweet singers of his people. His unconscious use of the phraseology of the Old Testament during his ministry shows the depth and spirit with which he read his Bible. He was steeped in its language. His spiritual biography would be inexplicable without this sacred book, and we can only glimpse the high peaks in his inner life. How often he must have compared his own experiences with the prophetic delineations of what the Messiah would do and be!

II. Jesus the Interpreter of the Old Testament

1. **HIS ATTITUDE TOWARD CURRENT METHODS.**—Traditionalism had grasped the current scholarship in matters of interpretation. Previous to the times of Jesus various prominent teachers had been able to attract to themselves such influence and following as to form real schools of

interpretation, which differed among themselves as to results but agreed in producing a traditional standard. The voice of the prophet had not been heard for four centuries, the Scriptures were in the ancient Hebrew, while the people spoke Aramaic and Greek; the need for official interpreters was evident.

These men, who arose gradually to prominence, were called teachers, scribes, doctors, and rabbis. Individual investigation was neither desired nor expected. The method consisted in conning the opinions of dead scholars. Age brought special honor to an interpretation. Originality and freshness were unknown. This regard for the past exalted the rabbinical material into the place that rightly belonged to the sacred text, for in cases of variation or doubt the text was displaced by the explanation. To traditionalism was joined literalism. The letter of the Word was more important than the spirit. Therefrom developed an undue regard for the externals and ceremonials of religion, which had the form but not the power of goodness.

The method of Jesus was radically different. He departed from traditionalism and externalism. He was original and spiritual in his methods. So pronounced was this new method that the people declared that he taught as one with authority and not as their scribes. The opinions of dead rabbis did not interest him, for he had a fresh, original, and direct vision into the Word. He felt no restraint in his use of the Scriptures nor did he feel impressed to call to his support the current effete interpretations. He dared to suggest that he had the right to think for himself upon the meaning of the revelation of his Father. He undertook to reform the current idea of truth as based upon the Scriptures.

2. ITS GENERAL IDEAS.—Jesus interpreted the general ideas of the Old Testament in a spiritual and anticipative

method of revelation. He considered that the spiritual attitude should give value to the ceremonial part of religion. This new idea startled his critics. They were accustomed to the almost infinite details of the legal side of religion, but Jesus summarized the law under his double command to love God and men. In his view the ancient system of sacrifice was to typify the death of the Lamb of God. History had been preparatory to the incarnation. The chosen people were to make ready for that larger Israel which should know no race limits, being outlined by fellowship with Jesus himself.

3. **ITS SPECIAL PASSAGES.**—A few examples of Jesus' new interpretations may be cited from the long list. His authority and originality in interpretations will thus appear. He extends the prohibition of murder, translating the guilt from the act into the spirit, intense hatred without cause being murder.[1] He exalts and spiritualizes the law of purity, the lustful desire becoming as blameworthy as the act of adultery.[2] The law of retaliation is changed into the law of non-resistance.[3]

III. Jesus the Preacher of the Old Testament

1. **NOT EXPOSITORY.**—Jesus was not an expository preacher. Popular thought so classes him, but incorrectly so. He was a Scriptural preacher in the sense that he often referred to the Scriptures, but he did not give extended exegesis of the Old Testament. He often preached in the synagogues, and may have often read the selected passage for the day's worship, though there is but one record of his reading thus.[4] He rarely quoted a long verse, while his use was more textual and incidental than exegetical.

[1] Mt. 5: 21, 22. [2] Mt. 5: 27, 28.
[3] Mt. 5: 38–42. [4] Lk. 4: 16.

2. HIS METHOD OF QUOTATION.—The list of Jesus' quotations from the Old Testament will vary with scholars according to length, directness, and simplicity of the quotations. We prefer the list in the Appendix,[1] which cites thirty-four passages in the Gospels, parallels counting as one. Notwithstanding the efforts of the religious leaders to attract the people's attention to the rabbinical opinions, there was a deep hungering for the Word itself. Jesus invited the people back to the sources. The sacredness of the Book was to be recognized. The people were eager for this fresh touch with the Scriptures. Jesus respected his position as interpreter of the Word and gave notice to the audience that he was making a direct quotation. In all but five examples of direct quotations he used some sign of quotation—"it is written" (ten times), "it is said" (eleven), "have read" (five), "reads" (one), "fulfilled" (one).

His method of quoting was fragmentary and composite. He did not quote long passages. He made sword thrusts with pointed verses. He often combined original passages into one statement. His homiletical purpose did not require citation of the complete thought of the writer. He chose his passages for wisdom in application rather than for literary ends.

The intention to make a direct quotation on Jesus' part has been the principle of selection in our list of passages. Mere similarity or even sameness in words, where there seemed not to be any design of quoting, would not justify naming a passage as a quotation. Our list of forty-six original texts has been chosen upon this theory. In this list twelve examples agree with both the current Hebrew and the Greek texts; three follow the Hebrew and five the Greek; the others vary more or less both from the Hebrew and the Greek.

Jesus turned with special delight to certain favorites for

[1] Appendix, Sec. II, 1.

his quotations. Deuteronomy contained the Law, which was fundamental to the life and religion of his own people; Jesus gave the spiritual significance and fulfilment to this Law, his references to the book being natural. His favorite prophecy was Isaiah, which gave the clearest appreciation of the future Messiah, his humiliation, sufferings, and glory having definite portrayal. The evangelical prophet was a kindred spirit to Jesus. Jesus turned to the Psalms for the reflection of his own experiences; these inspired outbursts of poetry had served as the national hymnal and Jesus had early learned their spiritual dynamics. It is not strange that the Fourth Gospel should have limited its quotations in the words of Jesus to those from Isaiah and the Psalms.

The list and frequency of quotations from the Old Testament books may be given thus: Genesis, two; Exodus, seven; Leviticus, four; Numbers, one; Deuteronomy, fourteen; Psalms, seven; Isaiah, six; Jeremiah, one; Hosea, two; Zechariah, one; Malachi, one. The three chief divisions of the Scriptures, the Law, the Prophets, and the Writings, were all represented in these quotations.

Jesus referred to historical events, laws, and customs of the Old Testament without intending to quote them.[1] Here may be noticed his mention of the brazen serpent, Elijah and the widow of Zarephath, Elijah and Naaman, the law for cleansed lepers, David and the showbread, the priests guiltless of profaning the Temple, Sodom destroyed, Jonah and the fish, Nineveh's repentance under Jonah, the visit of the queen of Sheba to Solomon, the blood of Abel, the blood of Zachariah, Lot's wife, Moses and the burning bush, Noah and the Deluge. These references number twenty-three, of which five are repeated; they were used by Jesus in discourses and fragmentary sayings on thirteen occasions.

[1] Appendix, Sec. II, 2.

The words of Jesus were filled with the spirit and the phraseology of the Old Testament even in cases without direct quotations. The list of such echoes and similarities could be almost indefinitely enlarged.

3. **HONOR FOR HIS BIBLE.**—Great reverence for his Bible was always shown by Jesus. He did not excuse the sins of his people, whose historic deeds were recorded here, and yet he could recognize the hand of God in the national history and organizations. The prophets had come to correct the errors of the people. Jesus believed in their divine calling and service, for God was speaking through them to prepare the nation for their Messiah. He did not undervalue the office of the prophet nor did he question the real authority of the Old Testament for the times. He believed that Israel would have accomplished its mission if it had followed the guidance of its true leaders. To Jesus the Old Testament was God's truth expressed for men of those times.

4. **POLEMICAL USE.**—The Old Testament served the polemical purposes of Jesus. He met the charge of disregard for the traditions with the story of David and the bread used only by the priests. The current piety of formalism he rebuked with the real spiritual message of the Book. The leaders had covered up the truth. He quoted the Scriptures in his initial temptations by Satan.

5. **THE EQUALITY OF HIS WORDS.**—Jesus claimed for his own words an equality in authority with the Old Testament. He believed in the divine origin of the Book, and yet dared to put his own words upon the same basis as claiming the right to direct faith and conduct. In his own message God was speaking as he had done through older prophets. His consciousness of this fact compelled his ministry to sound the fearless note of authority. To such claims for recognition as the voice of God he added the testi-

mony of miracles and of a holy life. The canon of the Scriptures had been closed for so long a time that the people did not readily desire additions.

6. **ITS PERMANENT VALUE.**—The Old Testament will continue to hold permanent value for men since Jesus saw its proper place in the religious life of his day. He had come to conserve all the permanent elements of religion that had found place in the Old Testament. Its historical portions will continue to illustrate God's providential care for the world, its ethical laws will remain binding, its ceremonials will make more glorious the simplicity of the sacrifice once for all made by Christ, its poetry and psalmody will never lose power to charm and comfort men. Jesus made the Old Testament a source of spiritual power to his own experience. The ministry of other days may well follow his example.

CHAPTER VIII

THE PARABLES IN HIS PREACHING

Jesus contributed the parable to religious literature. It would have remained an occasional example of genius if he had not so largely adopted it.

I. The Parables Classified

1. **DEFINITION.**—The word parable occurs in the Synoptic Gospels forty-eight times, but it is nowhere in them defined. Its meaning was taken for granted, since it occurred in the Septuagint, where παραβολή usually translated the Hebrew מָשָׁל. The original idea of the Hebrew word is variously suggested by scholars. "To represent or to stand for something," and "likeness or resemblance" are the two prominent ideas suggested for the root meaning. The Greek word means "beside" and "to throw or cast," and had its figurative significance of nearness for the purpose of comparison for likeness or difference.

The word parable may be defined descriptively rather than scientifically. A parable is a rhetorical figure that translates through contrast and similitude natural facts and laws into terms of the spiritual life. Its basis may lie in real or idealized events of history or in the phenomena of nature. It has family ties with the metaphor and the simile but is sufficiently important to deserve separate classification. Scholars have not agreed as to the exact amount of the parabolic material in the words of Jesus, the number of individual parables

ranging from thirty to eighty. Our list includes thirty-four parables and nine prominent parable germs. The parable expresses a complete thought in the form of a comparison of likeness or contrast, and contains a spiritual lesson which may or may not at first be apparent.

2. **INTERPRETATION.**—False methods of interpretation have made the parables teach what was not originally intended or even logically inferable. It is a false method to spiritualize each detail of the parable. The correct method regards the parable as an illustration given to teach one lesson or a few central ones. The details should be subordinated to this end. The entire number of Jesus' parables may be classified under a few great topics, which each one emphasizes in special ways. The first process in interpretation of an individual parable is to discover its group relation; the central teaching will advance this theme. Then the special purpose of the parable may be discovered, details being so regarded. The parables will uncover to the reverent student a largeness of truth that will satisfy him with their grandeur.

3. **GROUPS.**—There are many schemes for grouping the parables of Jesus. We present two.

The first scheme classifies the parables according to the central thought. The thirty-four parables divide equally into those whose central thought is that of the kingdom of God and that of personal experience.[1] For Jesus the kingdom of God filled a large place in preaching and thought. The parables of the kingdom are placed by the records first and last in Jesus' ministry. Five parables describe the beginnings[2] of the kingdom, whose value should justify any sacrifice, but may be disregarded and its benefits may pass to aliens to

[1] Appendix, Sec. III.

[2] Appendix, Sec. III, Nos. 6, 7, 29, 30, 31.

Israel. The growth and principles [1] of the kingdom are outlined in five, of which two are repeated. The remaining seven forecast the consummation [2] of the kingdom. The parables of personal experience show that the Preacher could not forget the needs of the single heart, even though a kingdom filled his vision and he should be its King. These occupy the middle part of his ministry. In fourteen of this division Jesus sets forth the individual's relations to God, and in three [3] the complementary duties to fellow-men.

The second scheme for grouping considers the parables in the origin of illustrations. Jesus had an accurate insight into human life. He drew a larger number of parables from the occupation of agriculture than from any other, ten being here grouped.[4] Jesus did not enjoy the blessings of his own home-life during his strenuous ministry, given to the work of redemption, yet he showed its value by basing five [5] parables upon the household. A related but larger idea is that of the social order in which seven [6] parables are founded, and the general practices of people afford basis for five.[7] Commercialism, the specialty of the Jew and the ambition of every race, furnishes setting for five.[8] In view of the fact that Jesus spent a large part of his ministry around the borders of the Sea of Galilee and that most of his apostolate were fishermen, it seems singular that he should have based only one [9] of the recorded parables upon fishery. The shepherd life, so dear

[1] Appendix, Sec. III, Nos. 1, 3, 4, 5, 9.
[2] Appendix, Sec. III, Nos. 2, 8, 27, 28, 32, 33, 34.
[3] Appendix, Sec. III, Nos. 10, 15, 16.
[4] Appendix, Sec. III, Nos. 1, 2, 3, 4, 14, 24, 27, 29, 30, 32.
[5] Appendix, Sec. III, Nos. 5, 9, 13, 20, 21.
[6] Appendix, Sec. III, Nos. 10, 11, 22, 23, 31, 33.
[7] Appendix, Sec. III, Nos. 15, 17, 18, 25, 26.
[8] Appendix, Sec. III, Nos. 6, 7, 12, 28, 34.
[9] Appendix, Sec. III, No. 8.

to the heart of the Oriental, is represented by several illustrations but by only one parable.[1]

4. **LOCALIZATION.**—The parables were localized variously as to the audiences that heard them. Completeness of statement is impossible here because of the meagreness of data; the disciples were probably present at the delivery of the parables of the Chief Seats, the Great Supper, and the Pounds; their presence is implied or stated in company with others who heard the Good Samaritan and the Laborers in the Vineyard. He gathered his disciples into a close companionship with the world shut out and told them of the Unmerciful Servant, the Friend at Midnight, the Unrighteous Steward, the Rich Man and Lazarus, the Unprofitable Servants, the Fig Tree Leafing, the Ten Virgins, and the Ten Talents. The remaining twenty-one parables had the general public for audiences, from which the disciples were not barred.

As to time and place the same difficulties attach to the parables as to the other features of the ministry of Jesus. The known and most probable places for the delivery of the parables may be thus indicated: Capernaum and the seashore, nine; Judea, five and the repetition of two others; Perea, eleven; Samaria, or Galilee, two; Jericho, one; Jerusalem, three; Mt. Olivet, three. Those delivered in Jerusalem —a small number considering the history of the city—were in the Last Week, when the impending storm was to burst over the head of Jesus.

The first recorded parable was uttered at Capernaum by the shore of the Sea of Galilee, probably in the early summer of 28 A. D. The period of his ministry is the third, the time being about a year and a half after the opening of his public work. Previous to this time there had been uttered six parable germs. He had performed ten miracles of healing

[1] Appendix, Sec. III, No. 19.

and two nature miracles, while his miracle ministry had been suggested in five general references. It thus appears that Jesus was a preacher of much popularity and extent of service before he began the use of parables.

The first parable was the Sower, given in a group of eight, half on the seashore and half in a near-by house. Nineteen discourses contain all the parables. With the exception of nine, delivered on two occasions, all his parables were spoken during the last six months of our Lord's ministry, from the Feast of Tabernacles to the Passover. The Ten Talents was the last parable.

5. **PARABLE GERMS.**—A briefer illustration deserves the name parable germ. The more prominent of these may be cited thus: the New Patch on the Old Garment, the New Wine in the Old Skins, the Potter, the Waiting Servants, the Wise and Foolish Builders, the Two Debtors, the Children at Play, the Blind Guiding the Blind, the Evil Spirits Returning, and the Goodman and the Thief.

II. The Parables in Homiletical Value

1. **LITERARY FORM.**—The parables were often introduced by a formula or particle that called attention to this special form of address. The parables that use a concrete experience to teach a spiritual lesson are sometimes called similitudes; of this class the Fig Tree Leafing is an example. Other facts gain attention through a concrete form rather than an abstract statement, the Sower being a fair sample. The parable differs from the allegory, which carries the idea of a detailed and hidden correspondence between each part of the story and intended truths; no clear case of its use by Jesus can be cited. The parable in the narrative and story form was quite common with Jesus.

The Gospels in their records of the parables deserve notice.

John does not give any parable, though the illustration of the Good Shepherd is sometimes classed among the parables. The parables of individual experience form a series in the central part of Jesus' ministry, and are peculiar to Luke, which gives only three parables of the kingdom, the first being peculiar to this Gospel and the others repetitions—the Pounds, the Mustard Seed, and the Leaven. The Synoptics all record three—the Sower, the Wicked Husbandmen, and the Fig Tree Leafing. The Seed Growing Secretly is peculiar to Mark, which gives only five out of the entire number. Matthew gives fifteen, of which all but four are peculiar to it. The purpose of each Gospel determined the selection of the parabolic material, Matthew giving those of the kingdom as fitting for a Jewish audience, and Luke those of individual experience as fitting for Gentiles.

2. **GENERAL DESIGN.**—The parables formed a part of the discourse material of Jesus' preaching. Eighteen discourses, or nineteen, counting another for the repetition of the Mustard Seed and the Leaven, contained all the parables; these discourses are distributed chronologically thus: two with parables on a single day in the early summer of 28 A. D., one in the late summer or early autumn of 29 A. D., and the others with the remaining twenty-five parables during the last six months of Jesus' ministry. The Passion Week contributed six parables in two discourses. The Gospels in their present form sometimes present the discourses as entirely composed of the parables. The Sermon on the Mount does not contain any parable, though it ends with the parable germ of the Wise and the Foolish Builder.

Other great teachers had given slight attention to the parable as a literary form, but it remained for Jesus to make it a specialty. By it he gathered up the analogies between the natural and the spiritual laws and experiences. Another

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reason for its use was found in the quick impression that it made upon the minds of the audience. He held their attention. His habit of itineraries gave him many new audiences, and his sermons were compelled to be insistent for attention. The crowds upon the roadside or street, in the homes and synagogues, amid the fields or upon the beach would be lethargic and restless, therefore powerful illustrations were needed to hold them. A third reason made the parable the medium for statements to his disciples, who might gradually arrive at the true meaning and purpose of the parable while the crowds and the critics would remain in ignorance. His followers would be guided by love in their efforts at interpretation. A fourth reason was to give his truth a communicative form; men could easily recount the parables when they might not have been able to repeat learned discourses and doctrines.

However, the most prominent reason was the desire to avert an immature crisis in his ministry. Jesus made his message in its appreciation dependent upon fellowship with himself. Two classes brought the risk of a crisis to his ministry—the ill-informed enthusiast, who would crown him king, and the bitter enemy, who would have caused his death. Jesus knew that the lines of his duties converged to the Cross, but he would not let the enthusiasm of his partisans nor the hatred of his foes deflect him from his course or hasten his plans.

The national hopes and misfortunes had made the idea of the kingdom specially important. Jesus shunned the forms of speech that would have endangered his cause. His simple life, his unsullied character, his unfailing sympathy, and his matchless teaching aroused the enmity of the religious leaders. By the time of the last six months of his ministry the opposition had become well formed and strongly determined upon his death, the suitable occasion being sought.

Jesus knew how significant was the feeling. He understood the tenseness of the times. His full ministry of the Father's words had not been met. Through the parable he could continue to preach to the actual and the prospective believer, while the critic would be baffled.

Jesus himself furnished another reason, but it does not entirely displace the others. He made the parable a judgment upon the impenitent. "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand."[1] This is a difficult passage to exegete, but it at least means that the confirmed skeptic will increase his blindness through unbelief, while the disciple will grow in knowledge.

3. **DISCOURSE PURPOSE.**—Supplemental to the general design of the parables was the discourse purpose. Jesus pierced the armor of Pharisaism with his sword of the parable. His later ministry was specially engaged in bitter and open contests with the scribes and Pharisees. His polemics made use of the parables, five discourses[2] of his polemics containing eleven parables. Pretence of piety, pride of public approval, arrogance of position, and contempt for the sinner were arraigned with piercing sarcasm, fitting rebuke, and sparkling illustration. They could not fail to understand him in his thrusts, though they did not perceive his spiritual truths. This masterful polemist could not be answered, therefore the remaining method of silencing him by death was planned.

[1] Mt. 13: 11–13.

[2] Appendix, Sec. I, 1, Nos. 25, 34, 36, 37, 46.

Jesus also used the parables for didactic purposes. His primary object of the incarnation was to secure through his own death the redemption of the sinner, but in order to make this mission intelligible to men it was essential that Jesus should spend some time in unfolding his truths. Mission created message, and message illustrated and enforced mission. The Saviour conditioned the Preacher, and the Preacher prepared the world for the Saviour. His parables unfolded the principles of the kingdom and the gospel of individual experience.

The evangelistic plan of the parables brought to men the personal appeal of one whose willingness to forget self was daily shown and whose interest in the distressed received testimony from his ceaseless cures and favors. The invitation of the parable of the Lost Son could be accompanied by the World's Rest Call.[1] Jesus desired to reach men for a personal acceptance of himself and his benefits. Abstract statements could not win men, but the parables could not fail to make plain to some the way of life.

4. **TRAINING FORCE.**—The apostolate received careful training from Jesus. They should succeed to the work of making salvation personally realized. Their preparation might have discouraged a less confident leader. Gathered from the fishing-boat and the seat of custom, different in temperament and culture, sharers of the current worldly hopes of the Messiah, these apostles could be fitted for their task only through patience and wisdom on the part of the leader. They would not be able to grasp at once the utmost limits of his doctrines. The parables helped them to keep in mind the words of Jesus. To them was promised future light and leadership of the Holy Spirit; obedience should qualify them for increased gifts of revelations.

[1] Mt. 11:28.

5. **CIRCUMSTANTIALITY.**—The parables of Jesus were neither mystical nor mythical. They had the stamp and likeness of truth. They were not copies but reproductions of life, whether the basis be real or idealized history or the child of imagination. The water-mark of fact was upon them. The glitter and sham of fiction were absent. The reader of these parables feels the throb of real life. They might all easily be brought into actual existence. Confidence in Jesus is thereby created. He could not be less true to the material than to the form of preaching.

III. The Parables in Jesus' Experience

1. **PRINCIPLE OF SELECTION.**—Jesus made the known the guide to the unknown. This favorite formula of modern science lay beneath the method of Jesus in the selection of parables. His imagery was always within the limits of popular information, but his own genius was required to unite the familiar form to the spiritual truth. This may be called the pedagogic method. Jesus was an artist whose pictures were those of words rather than of canvas and pigments. His speech abounded in picture words. His parables were specially thus characterized. This was the pictorial principle of selection.

A third principle was his method of concretion. He could have used abstract statements, but few among his audiences would have caught his message. The scholar may be interested in dissertations in abstract terms, but the man of the office and the woman of the home need concretion. Modern science has claimed as its own this method, but Jesus used it in his selection of parables. One might readily see the value of the truth of God's fatherhood and tenderness, but its embodiment in the parable of the Lost Son will bring it both to learned and unlearned. The parable of the Talents is more

forceful than a discussion of the benefits and failures in life's opportunities.

A final principle of selection was the theological one. Jesus did not write his system of theology; he put it into his parables. He preferred to suggest the relations between God and men, and men with fellow-men, by these concrete examples. His theological principle was sure of a hearing.

2. **TIME OF PREPARATION.**—When did Jesus prepare his parables? Their spontaneity and vividness suggest immediate preparation, but there are no signs of haste or immaturity. The thirty years of silence must have stored his mind and heart with the solutions of life's problems; he must often have communed with the Father upon the frailties of human life, while his own observation of the passions shown in his community life must have evoked fitting illustrations of the method of relief for the woes and misfortunes of men. He would need but the occasion and the needs of the audience to bring into form his previous thoughts.

But the immediate form of the parables was doubtless left to the time of delivery. The golden harvest, the toiling farmer, the successful fishermen, the pilgrim for worship would bring the proper setting for his terms of preaching. The Preacher was perfectly familiar with his message and was master of any occasion that might arise. He did not hesitate or wander in his themes. His great mind had arranged his materials for preaching. He left to the moment the selection of the proper forms.

3. **ATTITUDE TOWARD LIFE.**—The parables reflected Jesus' attitude toward life. His was the same world in which we live and suffer and are tempted. Men were sordid in their ambitions, ignorant of religion, oppressed by social customs, and sinners under divine wrath, but they

touched the heart of the Preacher. He did not group men into humanity; to him each poor unfortunate man and woman appealed for his sympathy and help. His parables indicate this love for the individual, poor, ignorant, sinning, but competent to be saved.

CHAPTER IX

THE MIRACLES RELATED TO HIS PREACHING

The miracles have received new emphasis in theological thought. It was once the fashion in certain circles to question the credibility of miracles, but the pendulum is returning. The Gospels would be utterly destroyed from the literary viewpoint if the miraculous should be cut out from their records. The present purpose does not call for a discussion of the possibility of miracles. The Gospels profess to give the deeds of Jesus that transcend human powers. The Gospel writers, the beneficiaries, and the Preacher believed that these deeds were miracles. We know no reason that would invalidate their belief as sufficient testimony to us. Our aim here is to discover the relation of the miracles to the preaching of Jesus.

I. Related to Homiletical Method

1. **WORD STUDY OF THE MIRACLES.**—The Gospels do not profess to give a complete list of the miracles of Jesus, but rather the typical ones. The apostolic recognition of the extent of his miracle ministry is thus given: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book."[1] Our list of miracles for this homiletical study includes only those during his ministry, not those after the resurrection.

Various classifications of the miracles have been made,

[1] Jn. 20:30.

but we prefer the simple division of miracles of healing, numbering twenty-six, and nature miracles, numbering eight, a total of thirty-four recorded miracles. Nine passages refer to the general custom of Jesus to heal all sorts of diseases and twenty-five passages mention his general working of miracles.

Various words enlarge our information from the specific examples. Ten times *dunamis*, δύναμις, "power," is used, and means inherent or transferred power; *semeion*, σημεῖον, "sign," also occurs, being coupled once with *terata*, τέρατα, "wonders"; the Gospel of John has the plural *erga*, ἔργα, "works," in five passages with nine verses.

The entire record of general mention, of specific examples, and of descriptive words amounts to seventy-four references to the miracle ministry of Jesus. The material will justify inductions as to his miracles related to the preaching.

2. **NOT SPECTACULAR.**—The request for spectacular display of his power to work miracles was persistently refused by Jesus. He could not deflect this power from the plane of God's natural outflow to that of the showman. He had an exalted homiletical place for them. Five times he declined to give a miracle upon the demand for a sign from heaven in proof of his claims.[1] To those who criticised his act of the first cleansing of the Temple he replied with the prophecy of the Temple's destruction and rebuilding after three days, an illustration that even the disciples did not fully understand until after his resurrection. One day in the Galilean ministry he had been charged with being in league with Beelzebub, and "certain of the scribes and Pharisees" demanded a sign; Jesus recalled to them the sign of Jonah and the queen of Sheba. The crowd sought Jesus and found him in the synagogue in Capernaum; Jesus assured them that

[1] Jn. 2: 13–22; Mt. 12: 38–45; Jn. 6: 22–59; Mt. 16: 1–4||; Lk. 23: 8–12.

he knew that they had come only because they had recently been fed; their demand for a sign was answered by the discourse upon spiritual food.

It was at another time in Galilee that the Pharisees combined with their enemies, the Sadducees, to tempt Jesus with the request for a sign; he rebuked them with the suggestion that they understand the sign of Jonah and those of the weather. Even King Herod was disappointed in his hopes that he might induce Jesus to work some miracle for show. He would not satisfy the desire for amusement and the satisfaction of an unholy curiosity. Faith could not be evoked through a miracle that might be wrought at the carping request of an impenitent critic.

3. **NOT TO CREATE AN AUDIENCE.**—The miracles of Jesus were not primarily intended to create audiences for his preaching. This fact was accomplished, since the beneficiaries and their friends would joyfully tell of the great benefits received. Fame came incidentally to Jesus through his miracles. According to the Gospels, Jesus only at one time gave direction that the miracle should be widely recounted. The restored Gadarene demoniac was sent home upon a commission of publicity: "Return to thy house, and declare how great things God hath done for thee."[1] Jesus escaped from any possible benefit from such publicity by his immediate withdrawal from that country. The ten lepers were instructed to follow the Mosaic custom in securing the sanction and the declaration of the priest.

The general custom of Jesus regarding instructions to the beneficiaries may be gathered from several cases. Five times he forbade the publishing of the news of the miracles,[2] the woman with the issue of blood, the blind man of Bethsaida,

[1] Lk. 8: 39.

[2] Appendix, Sec. IV, Nos. 15, 24, 6, 17, 22

the leper of Capernaum, the two blind men of Capernaum, the deaf and dumb man of Decapolis, only the first two in the list obeying him. Jesus gave secondary place to miracles, even in his method of securing an audience. The temptation thus to draw the crowds might have been too strong for one less confident in the power of his truth, less consecrated to his sacrificial mission, and less acquainted with the vacillation of crowds.

4. **THEIR PHYSICAL ACCOMPANIMENTS.**—Three miracles of healing and one nature miracle were performed upon persons and objects not in the immediate presence of Jesus,[1] the Nobleman's Son, the Centurion's Servant, the Syrophœnician Daughter, the Coin in the Fish's Mouth. In the others the persons and objects were present. The limits of space did not hinder the power of Jesus. His confidence of success in his direction for miracles was as supreme in speaking at Cana for the distant patient at Capernaum as when he stood in the presence of the paralytic.

Of the twenty-three miracles of healing in his immediate presence eleven [2] had no other physical accompaniment than the words of Jesus; nine [3] had actual contact or touch between Jesus and the patient; once [4] he anointed the blind eyes with saliva and dirt, and twice [5] he used the saliva upon the blind man and the deaf and dumb man. In all of these physical accompaniments there did not exist any medical agency; he could have healed without them. Clay, saliva, or a touch could not increase or retard the dynamics of Jesus.

5. **MIRACLE PROCESSES.**—The ordinary method of Jesus omitted from miracles the processes of time and con-

[1] Appendix, Sec. IV, Nos. 2, 10, 21, 26.
[2] Appendix, Sec. IV, Nos. 4, 7, 8, 9, 12, 14, 17, 18, 25, 30, 31.
[3] Appendix, Sec. IV, Nos. 5, 6, 11, 15, 16, 28, 29, 32, 34.
[4] Appendix, Sec. IV, No. 24.
[5] Appendix, Sec. IV, Nos. 22, 27.

valescence. Exceptions accent his custom, as in the cases of four miracles of healing and the one nature miracle of Cursing the Fig Tree.[1] At least a short period of convalescence may be recognized in the case of the daughter of Jairus, since his direction for nourishment would indicate a weakened body; his ability to pass over this period is by no means here questioned, his real procedure being under notice. The blind man of Bethsaida was led to the outskirts of the village; Jesus put saliva upon the darkened eyes and placed his hands on him; the people seemed to the man as trees walking; again Jesus placed his hands on the eyes, and sight was fully restored. Having anointed the eyes with saliva and dirt, Jesus sent the blind man to bathe in the Pool of Siloam; sight came with the bath. The ten lepers discovered their recovery while on the way to the priest. The blight of his words was not observed on the fig tree until the disciples took the same road the following day. The versatility and adaptability of Jesus thus appear. Jesus preferred to give these processes to his miracles; he could just as easily have dispensed with them.

6. SCOPE OF THE MIRACLES.—The miracles of Jesus had a wide scope, when viewed homiletically. The indefinite mention of all sorts of diseases may be taken with the specific examples, the result being an immense miracle ministry.

The particular miracles may be grouped according to the nature of the ailments:[2] (1) physical disorders—blindness, four; leprosy, two; fever, two; lameness, one; deafness and dumbness, one; dropsy, one; issue of blood, one; wound, one; (2) nervous disorders—demoniacal possession, six; paralysis, three; spirit of infirmity, one; (3) death, three.

[1] Appendix, Sec. IV, Nos. 16, 24, 27, 31, 33.
[2] Appendix, Sec. IV

The nature miracles show the realm affected: (1) the organic world—draught of fishes, multiplying loaves and fishes twice, water turned to wine, cursing the fig tree; (2) inorganic world—walking upon the water, stilling the tempest. Many classes of people entered into his beneficence, the beggar and the heathen sharing the benefits with the rich and the sons of the kingdom. All sections of Palestine received the blessings of his miracles; "his own country" might have received a larger share if its people had not hindered by their unbelief.

7. JESUS' SECRET.—The secret of Jesus in his power to work miracles was his absolute dependence upon God's omnipotence. His reliance upon the Spirit of God was without flaw or wavering. Occasionally he prefaced his miracle with prayer, in order specially to convince the beholders that he was in constant and immediate touch with God.

The method of Jesus in communicating the power for healing to the patient and the power to nature must yet remain unknown to men. Scholars have sought and have seemed to find similitudes between the cures of Jesus and those accomplished by the modern practice of psycho-therapeutics. But Jesus was infinitely more than a hypnotist or agent of suggestion for healing. He was the direct channel of omnipotence.

The study of the mutual interaction of the mind and body in physical disorders and their relief has not yet led to definite results except in very simple ways, but, whatever may be the future discoveries in this field, the fact will abide that the greatness of Jesus will not be dimmed. His secret was not disclosed to his disciples, even though a certain authority to work miracles was granted them. He knew not only the when of miracles but also the why and the how.

II. Related to Homiletical Purpose

1. **RESPONSE TO NEED.**—The cry of personal need brought forth Jesus' power for miracles. His attitude toward the selfish, bigoted Pharisee was far removed from his tenderness toward the poor and suffering. The Gospels present his unfailing readiness to help the afflicted, no record being given of his failure to respond to real need. His reluctance to grant the request of the Syrophœnician mother was in order to elicit her expression of great faith. A captious censure from a critic led him to justify his fellowship with the publicans and sinners with the illustration of the physician and his company. Jesus was often wearied from much preaching and teaching and from the long journeys, but he was never too tired to heal the sick and to cast out demons. His hours of retirement for rest were often broken by the crowds, but there was no rebuke for the intrusion nor fretful words. While he refused to parade his powers of miracles, he never turned aside from the call of need.

2. **GRACIOUS ALTRUISM.**—A gracious altruism graced the homiletical purpose of his miracles. Jesus did not profit by his own miracles. Three partial exceptions to this rule may be noted. He shared the Temple-tax paid by the stater from the fish's mouth, and was strengthened and refreshed by the two cases of feeding the multitudes. He waited, weary and hungry, by the well of Jacob while his disciples went into the village to buy food; his creative power could give a superfluity to the thousands, but he would not exert it needlessly in his own behalf. His healing grace was always at the bestowal of the stranger in need, but he would not therefrom prevent his own exhaustion in service. Conscious that the hosts of heaven would gladly become marshalled legions under his command, he permitted himself to be led away as a captive of Roman soldiers.

Jesus lived for the benefit of others. In his cures only two persons, who were specially loved by those whom Jesus loved, were the participants; Lazarus, dear friend and the brother of friends, was called from the tomb, and the mother of the wife of the impulsive Peter was cured of fever. Five out of the eight nature miracles brought special and intended results to Jesus' disciples.

Miracles illustrated the mission of the Son of man. His was to be the life of service. Comfort, personal privations, hatred of enemies, and lack of appreciation by kindred did not deflect him from his purpose to benefit men by his gracious altruism. The burdens of the world lay upon his heart. Viewed as expressions of altruism, the miracles become more than exhibitions of marvellous power. They should be regarded as the outflowings of the divine goodness and compassion, the personality of the Son serving as the proper channel to men. From arguments for his divinity they enlarge their credential value into spiritual illustrations of the natural method of service by the unique Son of God and Son of man. He did not greatly stress the proof from miracles; to him they were symbols of divine compassion.

3. EVIDENTIAL VALUE.—A secondary but real place was assigned to miracles by Jesus. He wished that men might look beyond the act to the actor, beyond the deed of wonder to the character of the worker; the spiritual idea should be the chief concern. Five times he turned aside from the demand that he perform some miracle as a heavenly sign to attest his authority and mission. Such hardness of heart upon the part of the Jews was culpable. "An evil and an adulterous generation seeketh after a sign." [1] "Except ye see signs and wonders, ye will in no wise believe." [2] The

[1] Mt. 12: 39. [2] Jn. 4: 48.

Pharisees would not have believed the testimony of a special miracle in response to their demand.

A secondary value attaches to miracles as credentials. Some people were brought to belief and others were strengthened by them. After the first miracle at Cana "his disciples believed on him." [1] "Now when he was in Jerusalem at the Passover, during the feast, many believed on his name, beholding his signs which he did." [2] Related to, and accompanied by, his personal grace, the miracles convinced people that Jesus was true in his supreme claims for himself.

His personal contact helped in the interpretation of his works. When the Pharisees murmured that Jesus should declare to the paralytic the forgiveness of sins, he proved to them his right by his power: "But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go unto thy house." [3] The man obeyed. The miracles, however, were not always followed by examples of belief: "But though he had done so many signs before them, yet they believed not on him." [4]

4. **SUPREME PERSONAL APPEAL.**—The credential of personality was greater than that of miracles. Jesus placed primary value upon the personal basis. This view is more agreeable to the modern temperament than appeal to the miracles as formal evidences of his divinity. Reversion of the process has come. Belief in Jesus conditions belief in his miracles. Personality is more persuasive than power. The spiritual consciousness of contact with Jesus prepares the way for the mental appreciation of his marvellous deeds. Obedient to the will of Jesus as Lord, impelled into humble service for men, the loving heart will not stumble

[1] Jn. 2: 11. [2] Jn. 2: 23.
[3] Mk. 2: 10, 11. [4] Jn. 12: 37.

over the credential value of miracles, even though all intellectual difficulties may not be resolved. The vision of Jesus as Lord and Master, crowned so through sacrificial love and service, will not be hopelessly clouded by intellectual doubts as to miracles. Jesus the Man of Galilee comes nearer than the Man of Miracles, if there should be doubts.

In his message to the imprisoned Forerunner Jesus used the ascending climax in describing the work of himself as Messiah: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." [1]

The news of Jesus' ministry to the poor and needy would assure John the Baptist that his short service as herald had not been in vain. At the Feast of Dedication Jesus declared, "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me and I in the Father." [2] His contemporaries should have accepted his divinity without the need for the credential value of miracles. They should have credited his personality.

This emphasis in modern thought has given to the method of Jesus the force of a new apologetic. The initial point of contact now in the doctrine of Christ's divinity is found in his personality rather than in his works. The transit of thought from power to love, from miracle to divinity, may be difficult, but the reverse process is easy. Power may be transient and evil, love is eternal and good; miracles are external and admit of doubt, love is spiritual and incontestable. Jesus himself remains his best witness.

5. **RELATION TO SIN AND SUFFERING.**—Sin is the generic cause of suffering. Each particular case of suffer-

[1] Mt. 11: 5. [2] Jn. 10: 37, 38.

ing may not be referred to definite and known sins. A race of sinners would inherit frailties that bring pains. Jesus did not share the current belief that each particular example of suffering and disease could be traced to immediate causes of sin in the life of the sufferer or his parents. In the case of the blind man the disciples questioned Jesus as to the cause. He affirmed that special sin in neither had been the cause of the blindness. Certain modern advocates of this error would see even in the suffering saint a lack of faith and sanctity. Many choice spirits have dwelt in afflicted bodies. And yet Jesus knew that certain sins would have their effects upon the body. The sinner often reaps his harvest of tears and pains. To the restored lame man of Bethesda he said, "Behold, thou art made whole: sin no more, lest a worse thing befall thee." [1] There is here possibly the implication that a previous sin had caused the disease; the warning would serve for the future.

III. Related to Homiletical Material

1. **FRAGMENTARY SAYINGS.**—The fragmentary sayings, connected with the miracles more closely than simple directions for the miracles, present valuable discourse material. The method is fragmentary. In certain cases few words are spoken, since the writers did not intend to give a complete record of all Jesus' words. The method is interrogatory. In six out of the nine examples Jesus asked a question, sometimes expecting an answer but usually for rhetorical purposes. The method is conversational. In these sayings Jesus addressed individuals six times, two cases being the beneficiaries, three times the crowd, twice the scribes and Pharisees, and once the disciples. In three cases he spoke to individuals and the audience respectively. Once he was

[1] Jn. 5: 14.

in the crowded synagogue. In all these remarks the style is free, informal and conversational. These sayings were usually spoken before the miracle was wrought.

The commendation and the censure of Jesus were thus conveyed. He commended the faith of the centurion, who illustrated those heroes of faith who should supplant the sons of the kingdom in the membership and benefits in the kingdom. The gratitude of the one leper, and he the Samaritan, accented the ingratitude of the nine Jews, who took their recovery as the natural right of the children of Abraham. People and disciples were rebuked when Jesus descended from his transfiguration to the scene of failure, his disciples being unable to cure the demoniac boy at the foot of the mountain. Three times in these sayings Jesus sharply censured the scribes and Pharisees.

The subjects of these sayings were fundamental to Jesus' ministry. The cure of the paralytic in Capernaum made prominent Jesus' authority to forgive sins; the proper observance of the Sabbath was mentioned when he healed the withered hand; the universal application of the Gospel had singular demonstration through the faith of the centurion; the heathen woman's request called notice to the primary privilege of the Jewish people; the blind man heard the declaration of the divine Sonship of Jesus; Martha was assured that Jesus was in himself the resurrection and the life; Peter could almost hear the army of heaven, which would come with eager steps at the command of Jesus. Brief, incidental, and disjointed, these fragmentary sayings help to summarize the homiletical method of Jesus.

2. **DISCOURSES.**—Jesus delivered five discourses[1] in connection with his miracles. These discourses are apologetic in tone. Five times in these he answered the criticism

[1] Appendix, Sec. I, 1, Nos. 6, 11, 27, 31, 34.

of foes. He defended his right to work miracles and denied being in league with Beelzebub. Thrice he showed the higher law of the Sabbath through his deeds of mercy. His critics sought to entrap him in speech. The contrast is wonderful between Jesus the benefactor and the synagogue ruler, the critic, when the poor woman was relieved of her bondage and suffering. The synagogue became a cathedral of praise. In other cases the unspoken criticism was answered by Jesus.

These discourses are argumentative. In his defence for the cure of the impotent man Jesus used close reasoning, seven times employing the argumentative γάρ, "for"; this discourse has only one illustration and four conditional clauses. He also knew the advantage of the argument *ad hominem*, as in the instance of the accusation of the league with the demons. These discourses contain comparisons and antitheses. The Father and the Son, the good and the evil fruit, the righteous and the wicked are brought into clear distinction. They are also interrogatory, and have invectives and parables. The Worker of Miracles was the Master Preacher.

CHAPTER X

THE POLEMICS OF HIS PREACHING

The vocation of the Son of man called forth the jealous hatred and the unreasonable opposition of the religious leaders. He came to voice the truth and the will of the Father, hence he could not conform his message to the current standards, nor could he stultify his own incarnation and mission of service through submission to personal fear of the enemies of his cause. The Preacher became the strategist and polemist.

Because of his singular character and his supreme purpose to do the will of God with unparalleled faithfulness, Jesus entered into contest with his foes, preferring that the battle should lead to the Cross rather than to fail to fulfil his call to Saviourhood and seeing in this method the ultimate victory. His polemics continue the unique grandeur of his preaching. To a better appreciation of this homiletical element this study is offered.

I. Topical Polemics

1. **NATIONALISM.**—The topical polemical element of Jesus' preaching was fundamental to his attitude toward his contemporaries. The spirit of nationalism, which arrogated to itself a monopoly of the divine blessings and declared that birth in Israel brought heavenly favors, dominated the Jews at the time of Jesus. These children of Abraham, whom God had called to father a nation like unto the stars in number, thought that the red blood of kinship to their ancient ancestor

gave them part in the deathless kingdom of faith and love.

Jehovah's election of Israel to become the favored and elect nation was an election to service rather than to privilege, since Israel should become the channel of divine revelation to all the world. The voice of Jehovah, heard in Israel for direction in righteousness, duty and worship, should have a far echo as the peculiar people should bear the messages that should bring all nations to have contact with the God of Israel. This little nation was destined to become the world's schoolmaster whose lessons should first come from the Lord of hosts.

The history of Israel abounds in illustrations of lapses from this holy vocation. The great prophets were missionary in their conceptions of the proper place for Israel's religion, which deserved something better than a provincial Judaism. But the religious leaders had perverted their national mission into a narrow nationalism, that desired all favors to be directed through, if not limited to, Israel.

This spirit of nationalism had so far developed race bigotry and selfishness that by the New Testament times the Jews regarded their rights to the kingdom of God unquestioned. Individual fitness in character for such a holy inheritance and personal resemblance to Abraham beyond form and feature did not enter their minds. They considered that Jehovah had obligated himself to redeem the seed of Abraham, and they had forgotten the positive distinction of the prophets between the natural and the spiritual Israel, the true and the false, the external and the unseen. The spiritual message of Jesus demanded a vital contact with God and thus was likely to bring the Preacher into sharp conflict with these leaders who could not tolerate the broad view of their real destiny.

Against this formalism in piety, in which the imperative

of personal merit was not the condition of the divine reward and approval, against this monopoly of the divine blessings, which localized in Israel and her customs the power and presence of God, Jesus delivered his spiritual and universal message and declared that birth from Abraham must be followed by birth from God's Spirit, and that the limits of God's kingdom of love and service were the ends of the earth, since there the sinful and needy ones would be found. Divine love is commensurate with the penitent needs of a lost world. Israel had neglected her day of opportunity.

2. **BIBLIOLATRY.**—The Judaism of Jesus' day had really come into a bibliolatry which exalted the sacred literature into a false position of authority and reverence.

The Old Testament was written to record the history of God's dealings with men in his effort to reveal the proper forms of truth and worship. It is a marvellous summary of patient instruction in righteousness, of merciful leadership of the select nation, and of revelations of God's character. It was intended to serve as a guide-book to Israel in matters religious, and through Israel to the heathen world. Born of the prophetical and national experiences, outlining the course of history through the guiding hand of God, containing the aspirations of the pious soul in communion with its God, and bringing directly the divine correctives and approvals to men, this sacred book was designed and fitted to have a permanent value and message both to Israel and the Gentiles. History, prophecy, psalmody, and wisdom-sayings were to enter through Israel's help into the system of divine pedagogy for all men.

The primary purpose of the Old Testament was to prepare the world for Christ as the Saviour from sin. The records of those far-away days of primitive men teach the progress of the providential order until the election of Abraham to become

the father of the faithful through whose seed might be redeemed the promise of the Prot-evangelium.[1] Out of the worldly Israel the pious remnant could be gathered to preserve the ever-increasing revelations about the Coming One. Legislation, types and symbols, prophecy and proverb should serve to discipline Israel to be ready to know and receive the Messiah who should redeem his people and be the light to the Gentiles. The blood of bulls and lambs would have been vain libations without more vitality for righteousness than heathen sacrifices unless they had looked intentionally and primarily to "the Lamb of God that taketh away the sin of the world." [2] Upon Calvary focused the lines of Hebrew history and revelation.

Herein may be found the permanent and spiritual value of the Old Testament. Omit Christ as the definite and sufficient end, and these sacred books would contain but the story of national failure and unrealized religious aspirations.

But the Jews exalted their Book into a virtual idolatry. This bibliolatry, regard for the book rather than for its message, resulted from the literalism in interpretation; it produced two tendencies, one regarding the letter of supreme importance in matters of obedience, the other fixing undue weight to the mass of historic opinions of the rabbis who had interpreted the sacred text. The sacredness of the text demanded absolute obedience to its form and forbade popular attempts to discover its spiritual meaning. Rabbinical opinions, hoary with age and dusty with uninteresting thoughts, claimed the same consideration as the text of Scripture. These two tendencies, widely received and respected, led to formal piety, commendable and sufficient, even though the heart might be filled with unholy passions.

Jesus sought to restore the Old Testament to its rightful

[1] Gen. 3: 15. [2] Jn. 1: 29.

place as the authority for the spirit of worship. With the current book worship he contrasted the incarnation of truth in the experience of the worshipper, who might not be approved simply for external righteousness. The Book should pass from reverenced parchment into a living, heart-stirring, directive message from God to men and women in their sorrows and sins.

Jesus thereby antagonized the religious teachers, the custodians of knowledge, who were satisfied with a bibliolatry while the poor penitent sinner hungered for the bread of life. God had spoken in many ways to the heart of men, and now it befitted men to answer him in the heart's appreciation and obedience. Thus would be completed the double movement of true worship.

Jesus did not attempt to galvanize the corpse into action; he came to impart a new life for the spirit, and this privilege of newness of life would come to Israel and the individual upon the same condition; there must be personal, spiritual union with himself and the Father through the work of the Holy Spirit. For the religion of the letter he substituted that of the spirit, for bibliolatry he offered the worship of the Person.

3. **MESSIANISM.**—The Messianic Hope was an essential part of the religious and civic ambitions of Israel. Jesus rebuked with discriminative fairness and sharpness the current Messianism. The Old Testament had created the hope that Jehovah would one day send the Messiah, his Anointed, his Christ, to redeem Israel, the terms of the redemption varying with the needs and dispositions of times and seers, but with the abiding assurance that Jehovah would really come to the help of his people. One may study with profit the prophetic growth and delineations of this Hope, but the present purpose is concerned with the degraded Messian-

ism which called forth the rebukes of Jesus and which interfered with his mission.

The current hope had fallen from the permanent and true ideal of God's reign in righteousness and deliverance to the demand for a kingdom of world-wide power and glory, bringing shame to the Mistress of the World. The Messianic kingdom should attain victorious militarism and honor. The Maccabean struggles for national liberty and the continued oppression of Rome had accented this temporal ideal that had its vision of restored Jerusalem, rich, powerful, and supreme. Each party in the nation interpreted the good effects to come from the new order in harmony with party ideals, but the Pharisee, the Sadducee, the Herodian, and the Nationalist, differing in their details of Messianic programs, agreed in the general expectation of a temporal kingdom, while the common people were willing to receive any deliverer from their burdens both civic and religious. Differences in details made more pronounced the unity of demand for a military hero.

Jesus attacked this debased Messianism. He hurled his invectives at the false leaders, he presented his more spiritual and exalted ideals for the Messiah, and invited contact with God through his mediation; but the political and religious parties continued to look to the future for their great man. As the substitute for the current Messianism with its dependence upon the throne of gold and an army of legions he presented the personal sovereignty of God, their King, whose fellowship for the oppressed and suffering subjects would be attested in his own Calvary and whose limits of reign would reach the most distant and humble heart of faith.

The Twelve, blessed with nearness to his person and honored with the commission of the apostolate, did not surrender their cherished ambitions for preferment in a worldly

kingdom until the resurrection of their King had confirmed the spirituality of his message and mission. The spectre of a dead hope flitted before the disciple as he spoke to his unknown Lord on the Emmaus road: "But we hoped that it was he who should redeem Israel." [1] They could not see beyond the historic method of earthly power and redemption. Israel had often celebrated freedom from enemies through a divinely sent judge or king. The memory of the past and the carnal hopes for the future fashioned the image of the desired Messiah.

II. Aggressive Polemics

1. **HUMBLE ORIGIN.**—Jesus faced bravely and repeatedly the aggressive polemics of his foes. Upon his second visit to his old home at Nazareth he astonished the people by his wisdom and mighty works, but his enemies sought to find the secret of his power; their failure, the consequent chagrin, and their natural hatred of one so far from their own low standards led them to declare that his humble origin would preclude him from greatness.

Jesus' enemies could not understand him, for they could not see how his family life could have fruited in divinity. Out of their daily fellowship with his kinsfolk they brought the family type of thought and life for Jesus, but he was not to be limited thus to the cottage outlook upon the world; his was the royal mind. His enemies adduced his peasant birth and rearing as sufficient proofs of his mediocrity, because they regarded position in life as unquestionable evidence of heaven's blessing. Lowly in birth but of royal blood, quiet in dress and deportment, simple in his severe conditions of discipleship, and spiritual in his own religious life, Jesus failed to receive the hero worship from these charlatans, who

[1] Lk. 24: 21.

preferred show to character and loud professions to simple goodness.

This charge of humble origin was repeated at the Feast of Tabernacles. Jesus produced his usual wonder in the popular mind. The rabbis combined this charge of lowly birth with that of disregard for the rabbinical schools. He could not be a real teacher of worth because he had never learned from them. In these teachers of reputation resided all the sources of truth and wisdom, the ignorant proving themselves such by neglect of these fountains of mental life. But this popular Preacher had never matriculated in these schools, he had refused their literary training. Such presumption and disrespect were unpardonable. The masses must be warned against this bigoted Preacher, for he would profit by the same popular credulity that had given them their influence.

2. **POPULARITY.**—Jesus had attracted such notice and had gained so large a following by the time of the Feast of Tabernacles in 29 A. D. as to arouse the anxiety as well as the hatred of his enemies. His popularity was indicated in their charge that "he leadeth the multitude astray." [1] Fear of the people, whose favorite Jesus was at the time, prevented any open measures toward disturbing his ministry, but their eyes were open to see the propitious time to end the career of this miracle-working Preacher.

Popularity is a variable factor in maintaining a career, but it was with Jesus at this time. A year later, and just before Jesus' last visit to Jerusalem, the Sanhedrin plotted his death upon the plea of his popularity. "If we let him thus alone, all men will believe on him." [2] The occupation of the religious leaders was in jeopardy, for the crowds were seeking the new Preacher whose ideas differed so materially from theirs. They were not ready for the self-abasement

[1] Jn. 7: 12. [2] Jn. 11: 48.

of John the Baptist whose joy was fulfilled in the greater success of his Master. The charge of popularity was intended to arouse envy and bitterness toward Jesus. His very success was used to hurt him and to hinder his cause.

3. ASSOCIATIONS.—Three times his enemies sought to destroy Jesus' influence by the base insinuation that his company was not in keeping with his holy profession. Upon the occasion of Matthew's feast the scribes and Pharisees murmured that Jesus should eat with the publicans and the sinners, for these leaders considered the touch of such people defiling. Jesus answered the unspoken criticism of another host, Simon the Pharisee, whose lack of hospitality gave the observant and gentle Preacher the opportunity to commend the foot-bath of tears which the woman of sin offered as her tribute of love to her Lord. It was probably in Perea that the publicans and sinners sought Jesus, and "both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them." [1]

These self-satisfied and bigoted teachers of religion, to whom all attention and honor had come from the higher classes of the people, felt slighted because Jesus preferred the company of the despised classes from whom they had been cut off by the ordinary demands of social decency, since their call from God to be religious leaders had not included the need to risk their reputations and to offend their tastes. They were too good to associate with the sinners even for the missionary impulse.

The serenity of Jesus under such suggestions only increased the anger of his foes, who could not understand his motive for compassionate interest in these unfortunates. Their own narrow experiences with temptation and sin led them to postulate the same standards for Jesus. But Phar-

[1] Lk. 15: 2.

isaical hatred and insinuations could not deter this Preacher with the divine heart from giving both succor and himself to these helpless and friendless sinners.

4. **LEAGUE WITH EVIL.**—Shortly after leaving the home of Jairus in Capernaum Jesus healed a dumb demoniac. The people marvelled at his power, attributing it to God; "but the Pharisees said, By the prince of the demons casteth he out demons." [1] At the Feast of Tabernacles Jesus charged the crowds with plotting his death, and "the multitude answered, Thou hast a demon: who seeketh to kill thee?" [2] At this feast Jesus claimed for his own words the same authority as for God's words. "The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon?" [3]

This charge of being in co-operation with the prince of demons was repeated later in Perea.[4] Such a charge turned the holy life and power of Jesus into service for Satan, thereby identifying the Holy Spirit, through whom the ministry of miracles had been performed, with the evil forces. It was after such a charge that Jesus declared that the sin without pardon was the transgression against the Holy Spirit.

5. **BLASPHEMY.**—Three times [5] his enemies declared that Jesus was a blasphemer. Jesus assured the poor paralytic in Capernaum, when the roof had been removed to provide a way to the miracle-worker, that his sins would be forgiven; the scribes and Pharisees said that Jesus had usurped the divine prerogative and had therefore blasphemed. The healing of the cripple at the Pool of Bethesda brought from Jesus the statement that his Father worked and that he but imitated his example; the Jews denied his

[1] Mt. 9: 34.
[2] Jn. 7: 20.
[3] Jn. 8: 48.
[4] Jn. 10: 20, 21.
[5] Mt. 9: 3||; Jn. 5: 18; 10: 33.

equality with God as a blasphemy. At the Feast of Dedication Jesus claimed oneness with the Father, and the Jews sought to stone him, for they did not see the mystic union, which could be appreciated only by the faith in Jesus which they rejected. The current demand for naturalistic standards of judgment for Jesus forbade any but this criticism of blasphemy. If he had been simply a man, their charge would have been just and needful, but, since he was the Son of God, their enmity led them into disobedience to God's provision of grace. The accused went his way of shame to his glory and honor; his accusers missed their eternal joy and peace.

6. **THE TRADITIONS.**—From the Pharisaical viewpoint the severe charge of disregard for the traditions would have been quite sufficient to condemn Jesus as unworthy the respect of the nation. To the Old Testament there had been added numerous customs as the outgrowth of the interpretations of the sacred text. In the course of time these traditions gathered the weight of authority because of their age and their high source in the opinion of learned scholars. The Book itself must be either interpreted according to these traditions or disregarded. Harsh and unreasonable, puerile and foolish, these customs fell under the censure of Jesus both through his spoken word and through neglect to follow them. His mind was fixed upon the essentials of life and truth. The prevailing attitude of scribes and Pharisees differed materially from that of Jesus, for he regarded these traditions as hindrances to faith and service to God and men.

Twice the murmur of discontent was distinctly heard because Jesus and his disciples ate without bathing the hands. This charge was so primal and condemnatory as to call for a special embassy to come from Jerusalem to Galilee

to present it and thereby to create hatred and opposition to Jesus. Six times [1] the lovers of the past preferred against Jesus the charge of Sabbath desecration. The hungry disciples were not conscious sinners when they plucked the ripe grain, nor did the Son of man intend to become a transgressor of the divine law when he performed the five miracles of healing on the Sabbath, but the critics were loud in their denunciations. These narrow and selfish formalists had exalted the external conformity to law to the extent that allowed them to behold the sufferings of fellow-men without alleviation of pains on the Sabbath, but their mercenary plans required attention to their beasts. Money was more than men.

The heart of Jesus heard the cry of distress and his brave soul did not falter even in the face of bitter opposition and unjust charges. He saw the higher law of service; his enemies were too entranced with the letter to appreciate the spirit of their sacred books.

7. **AUTHORITY.**—The word of Jesus rang with a new and an unexpected note of authority, which irritated the leaders while it drew the people. The current oratory was but the delivery of the thoughts of dead men, the vigor of life and the freshness of individual composition being absent from the discourses. The lessons of the long ago were conned with senseless veneration but with comparative popular favor.

This new Preacher entirely passed the heroes of thought, not once quoting from the favorite authors in his own support. He seemed to cast the slur of silence upon these honored teachers. He did not even seem conscious of his disrespect, so confident was he that his own word was of absolute authority and compulsion for conscience. The

[1] Mt. 12: 1–8||; Appendix, Miracles, Nos. 8, 9, 27, 28, 29.

doctors of the law repelled this new note in public address, but this fact did not alter the form of Jesus' sermons or deter him from speaking the message of the Father.

III. Defensive Polemics

1. **SILENCE.**—Jesus had the grace of silence. He could see the unspoken criticisms and hear the murmurs, and yet his calm dignity and great reservation of speech would not be disturbed. The person of rare gifts of control can quietly endure calumnies and evil reports. He could have justified all his deeds, but he often chose the polemics of silence. The records show that he passed in silence two charges of being in league with evil, one for blasphemy, and one for popularity. With severe sarcasm, with appeal to the Scriptures, or with argument he might have met his critics, but his success might have puffed up the opponents with the thought of having disturbed and provoked to anger this popular Preacher, while his silence would enrage them, since few people can forgive the silence of neglect.

2. **THE SIGN.**—The demand for signs was unheeded by Jesus except as he gave his polemics this method. He would not be forced to attest his heavenly vocation by the heavenly sign, but he would bring confusion to his foes by citation of events that served as signs. Neither popular desire nor official command could induce him to work a miracle as a sign. He offered signs that should have been perceived. His first cleansing of the Temple caused his critics to request his authority in an attesting sign. Jesus said: "Destroy this Temple, and in three days I will raise it up." [1] Only deeper rage filled his foes, who could not appreciate this beautiful imagery of his approaching death and resurrection, as indeed neither did his disciples. The contact with the Risen Lord

[1] Jn. 2: 19.

was needed to enlighten his beloved band. Near Magadan the Sadducees combined with their religious antagonists in attempting to entrap Jesus with the request for a sign. Jesus answered with the reference to the weather forecasts and the sign of Jonah. The speech of nature they could interpret, but that of history and divine providence through the Messiah they missed.

3. **MIRACLES.**—Jesus occasionally defended himself against certain charges through his miracles. He aroused extreme enmity and its sharp expression when he announced forgiveness of sins to the paralytic of Capernaum. He met the charge of blasphemy with an immediate cure of the forgiven man. To forgive sins would not require greater power than to cure the incurable. "But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house." [1] The glad obedience of the man could not escape the notice of the multitude. He demonstrated the true Sabbath observance in contrast to the Pharisaical method by healing the withered hand and the dropsical man. A normal body and a released sufferer would be greater honor to the day of rest than restrictions against gathering sticks.

4. **THE SCRIPTURES.**—The Old Testament furnished Jesus with polemical material both in historical events and declared truths. The people theoretically regarded the Scriptures as authoritative, but they had been shut off from a vital touch with this body of truth because the leaders taught opinions about the Scriptures rather than the text itself. Jesus' appeal to the Word brought a new instrument of debate and warfare. He referred to prominent incidents in the life of David, Moses, and Abraham, and made quota-

[1] Mt. 9: 6||.

tions from Exodus, Leviticus, Deuteronomy, and the Psalms for polemical purposes. To the chosen nation this argument should have been most convincing.

5. **FORMAL ARGUMENT.**—I have noticed twenty-two examples of Jesus' use of formal argument in his polemics. He was the master of formal dialectics, for his knowledge of the processes of reasoning was accurate and complete, while his immediate insight into the mind of his opponent comprehended every impulse and unspoken thought and intention. To him the task was easy and his foes could not repel his arguments that were based upon their inmost purposes. They could not deceive or entrap him. The ordinary rhetorical forms of argument were used. The multitudes often witnessed the enforced silence of the scribes and Pharisees, who could not answer the intellectual keenness of Jesus. Failing to meet his arguments, they resorted to the baser argument of intrigue and persecution.

IV. Individualized Polemics

Jesus showed his greatness as a polemist in his personalized polemics, for the human passions here come to direct contest with the sincere purity of Jesus. Common foes enter conspiracies against the Preacher, forgetting their own quarrels in the greater hatred for the commanding person who was about to take complete mastery of the religious situation in Israel.

The special combatants in the war of words and ideas in Jesus' polemics appear once in each of these nine cases—a ruler of the synagogue, the collectors of the Temple-tax, the Sadducees, the Pharisees and Herodians, the Pharisees and Sadducees, Simon the Pharisee, the lawyers and Pharisees, the chief priests and scribes, the chief priests with scribes and elders; twice in each of these cases, the chief priests and

Pharisees, a lawyer; six times, the Pharisees with their scribes; seven times, the Pharisees without further aid; eight times, the Jews without further distinction of classes.

These combinations are suggestive of the dire necessity that befell the enemies of Jesus to marshal every force of evil, formalism, nationalism, religious bigotry, class pride, and selfish protection of profession in order that Jesus might not gain entire control over the religious customs and beliefs.

The Pharisees were the natural and prominent leaders in the effort to ruin the reputation of Jesus and to put him to death. Their prominence in this respect is recorded as many as eighteen times. Reasons for this bitterness toward Jesus may be found in the fact that his theological outlook differed so radically from theirs; his simplicity and spirituality rebuked their customs and their formalism. Another source of bitterness came from their fear that he would displace them in popular favor and thus destroy their profession as teachers. It was not difficult for the Pharisees to perceive that the new kingdom of Jesus' outline was not broad enough to include their hypocrisy, for the essential requirement of participation in this kingdom looked to the heart rather than to the outward acts.

The common people seldom take the initiative in opposition to a great person; it takes the demagogue to arouse general prejudice and to direct the conflict. Jerusalem was the logical centre of this storm. Then came Capernaum and Perea. All parts of the Holy Land with the exception of Samaria served as the field for this battle royal.

On the one side were the forces of formalism in religion and the accredited leaders of opinion, combinations of all the interested parties, who saw their own prestige decline with the success of Jesus; on the other side stood the Man of Galilee with a few obscure followers who could but add

responsibility to himself. There are no monuments to mark the scenes of conflict, there are no remnants of sword and shield; but the historian of religion and life marks these days as pivotal in the destiny of men.

V. Oratorical Polemics

The oratorical polemics of Jesus may be found in the fragmentary sayings and the twenty-one discourses [1] that may be classed strictly as polemical in tone and purpose. In these discourses, delivered on five occasions, were eleven parables [2] and four miracles [3] connected with them. Two [4] of these discourses dealt with the charge of being in league with Beelzebub and three [5] with the question of the Sabbath. Jesus did not allow himself to be betrayed into an unguarded or ill-timed remark, his enemies being constantly on the watch for such lapses. His oratorical polemics show his judgment in the selection and grouping of his thoughts so that he might accomplish his mission and deliver his message even in the face of organized and wicked opposition.

[1] Appendix, Sec. I, 1, Nos. 4, 6, 7, 11, 12, 16, 17, 21, 22, 25, 28, 31, 32, 34, 36, 37, 41, 46, 47, 48, 49.

[2] Appendix, Sec. III, Nos. 10, 15, 16, 19, 20, 21, 22, 23, 29, 30, 31.

[3] Appendix, Sec. IV, Nos. 8, 12, 28, 29.

[4] Appendix, Sec. I, 1, Nos. 27, 32.

[5] Appendix, Sec. I, 1, Nos. 6, 7, 34.

CHAPTER XI

THE PERSONAL-DELIVERY ELEMENT OF HIS PREACHING

The delivery of Jesus as a preacher should be studied with the same guiding principles in mind that determine excellence in other public speakers. Style in delivery forms the expression of the man as truly as does style in composition. The frequently quoted truths are here applicable: Buffon, "The style is the man"; Landor, "Language is a part of a man's character"; Lessing, "Every man should have his own style as he has his own nose." The personal-delivery element largely makes or mars the effectiveness of the discourse.

In this regard Jesus was not an exception, since he purposed to use oral discourse as the method of his ministry; he could have written books. However important and spiritual the material of preaching may be, even the Master Preacher could not afford to neglect the externals of method in the presentation. Genius has regard for details. Jesus harmonized his materials and methods. His delivery was graciously effective.

I. Jesus' Personal Appearance

1. **DRESS.**—Carlyle has emphasized the fact that clothes do not determine a man's value to society. The Master had already declared that life could not be estimated in terms of meat and raiment. But the homiletical force of dress,

care for the body, and general appearance should have consideration even in this study of Jesus. The history of the drama teaches the lesson of the place occupied by externals in popular appreciation; costume and stage adornments help to make the drama effective in delivery.

The present customs of the Palestinian Jew aid the effort to recast the far-away New Testament habits, since the Orient has changed but little with the centuries. Jesus followed the manners of his people in matters of dress. His family belonged to the middle class of society whose toil furnished them life's needs. He himself was a carpenter, a workingman, a son of labor. His dress would then consist of the shirt, or coat, which was worn next to the skin and was made with short sleeves and long body reaching below the knees. Around the waist the girdle of cloth or leather was wound, the shirt therewith being looped to form a flowing bosom, which might serve for a pocket. Then the cloak was thrown over the left shoulder and brought under the right arm to be fastened. The materials for these garments would vary according to the wealth of the person, the workingman wearing substantial but not costly cloth. White goods were worn mostly, the colored garments belonging more to the gala days and to the richer classes.

The head was covered with the turban, which might be varied in shape, but which almost invariably protected the back of the neck from the scorching sun. Jesus probably conformed to this general practice and covered his head, though the artists of all centuries have almost without exception painted him with head uncovered. Leather or wooden sandals were worn, but they rarely served for more than a protection for the soles of the feet; they were fastened by strings passed over the toes or around the ankles. The Gospels leave us to conclusions drawn from the general

custom, since they do not describe Jesus' attire. The reference to the seamless garment was to his inner coat or shirt.

2. LIKENESS.—Christian art does not contribute an authentic portrait of Jesus. His immediate followers did not seem to feel the need for such portrayal either through words or sketches, and whatever traditions may have been current about his looks were lost; the early efforts to present Jesus were not true to life. The art of the first centuries, when Biblical subjects were attempted, was satisfied to present an imaginary image of Jesus, this being characteristic of both the groups with Jesus in them and the individual sketches of him.

The lack of an absolutely reliable likeness of Jesus is partially supplied by the wonderful wealth of artistic conception of his face and form. The history of Christian art discloses several types of the portraits of Jesus. The first type gave the face and form of a beardless youth, the artists giving their own conception of what Jesus should have been, attempts at accurate portrayal being far from the motive. This type of picture prevailed in the third and fourth centuries and could be found in the Catacombs, on sarcophagi, in mosaics of various kinds, and in other forms of art. Then came the type of the robust man with bearded face; this type belongs to the fourth and fifth centuries, gradually displacing the former type. Then followed the Byzantine type in the Roman mosaics of the fifth and sixth centuries, presenting Jesus under the growing ascetic idea of a man with a mature face, beard and long hair, deep-set eyes and hard features. Modern art represents him in ideal beauty and perfection but without attempting to reproduce the original likeness. Here belong the masters Fra Angelico, Raphael, Leonardo da Vinci, Michael Angelo, Titian, and Rubens.

In the early centuries the question of Jesus' likeness

created two contending parties, each of which claimed the true ideal. Justin Martyr in the earliest record preserved spoke of Jesus as being "without beauty," finding justification for this opinion in certain Old Testament passages. Somewhat later Clement of Alexandria expressed the opinion that Jesus must have been "unlovely in the flesh." The brilliant Tertullian advanced the extreme view that Jesus was "not even in his aspect comely." This general opinion of the unattractiveness of Jesus was based upon a narrow and literal interpretation of the prophetic forecast: "he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him." [1] Among this group of scholars also belonged Basil and Cyril of Alexandria. The other side of the question contended for the personal beauty of Jesus, but did not draw definite portraits, declaring him to be "fairer than the sons of men." Holding this view were Jerome, Augustine, Ambrose, and Chrysostom.

It seems best to admit that we can not restore the original picture of Jesus. But it is not presumption to suppose that his face reflected the nobility of his character, which conserved the best in human life and incarnated the divine goodness. While the Gospels do not mention form and feature, they present Jesus as the one to whom men naturally and irresistibly were drawn. In his face must have been mirrored the heart's graces, since the soul ordinarily leaves its character marks upon the countenance. The artists have brought their genius to create an ideal face for Jesus, and yet one does not find complete satisfaction with any one of these; something in one's thought of the Master is always omitted from the canvas. Modern artists have generally painted Jesus with the full beard in conformity with the Jewish custom. Among the Jews long hair was regarded as

[1] Is. 53: 2.

a disgrace except for the man under the Nazarite vow. The three essential duties of this vow were to abstain from all products of the grape, to refrain from the touch of the dead, and to wear long hair, the vow usually being for a definite period though applicable to life. Jesus certainly did not observe the first two restrictions, and there does not seem sufficient reason for following the artistic habit of thinking of Jesus with long hair. The Gospels do not suggest the complexion of Jesus, and in this regard variety obtains among the writers and artists in their opinions.

II. Jesus' Homiletical Attitude

1. **POSTURE.**—The Oriental preferred the sitting position for the public speaker. Among the many given examples of this custom in the ministry of Jesus may be cited a few cases. He sat to deliver the Sermon on the Mount, the sermon in the Nazareth synagogue, the Table Talks, the conversation with the woman at Jacob's well, the seaside parables, and the talk with Nicodemus. Another posture for preaching came from Jesus' habit to speak to the open-air congregations. He went through all parts of the Holy Land, giving his best thoughts upon dusty roads or in ripening grain fields; walking or standing he spoke freely his message from the Father.

Associated with his formal preaching was Jesus' method of prayer. The custom called for the public prayer to be offered while standing and the private devotions while kneeling or prostrating the body on the face. In Gethsemane "he went forward a little, and fell on the ground, and prayed."[1] Several instances are given in the Gospels of his standing for public prayer.

2. **MOVEMENTS.**—In this word are to be included those

[1] Mk. 14: 35.

helps to the speaker that come from gestures, general movements of the body, and tones of the voice. The Gospels do not tell anything definitely about the homiletical aspect of the voice of Jesus. However, certain inferences are justly made. The people wondered that he so far departed from the accredited method of the scribes and Pharisees as to teach "as one having authority." This impression of superiority was not alone due to Jesus' depth and dignity of themes but also to the regal splendor of his voice, whose tones bore the conviction of the King, while the hypocrisy of the scribes and Pharisees could not fail to give the voice the hollow ring of the clanging cymbal.

Depth and purity of discourse combined with impressiveness of utterance impelled the officers sent to arrest Jesus to return the report, "Never man so spake." [1] The calm assurance of the worth of his message, the intimate knowledge of human nature and thoughts, the complete self-surrender to his mission of Saviourhood, and the dignity of his sinless life must have lent themselves to the tone of his voice. He spoke loudly enough to be heard by his immediate audiences; the Oriental demand did not reach the modern oratorical duty of addressing immense congregations. In speaking to the great crowds Jesus remained true to his Oriental, conversational style.

The ministry of healing and benediction was so connected with the ministry of word as to call here for brief notice. He took the hand of the beneficiary in the healing of Peter's wife's mother, Jairus' daughter, and the demoniac lad at the foot of the mount after the Transfiguration. He stretched forth his hand to touch the leper, the two blind men, two other blind men at Jericho, the bier of the dead son of the widow of Nain, the woman with the eighteen-year infirmity,

[1] Jn. 7: 46.

the dropsical man, Malchus, the man born blind, and multitudes afflicted in various ways. With his hand he blessed little children brought by many mothers, and at another time a little child. He offered thanks for the meal with hand uplifted in the cases of the feeding of the five thousand, the Memorial Supper, and after his resurrection the meal with his disciples behind barred doors.

These touches of healing and blessing have real homiletical value, since they brought the Preacher nearer the people to be benefited. He demonstrated his readiness to help them even though it led him to physical dangers and intimacy with the unfortunates. He was inseparably associated with the people, who would contrast his attitude with that of the Pharisees, who must resort to their baths after contact with the sick, the dead, or even persons of common degrees of culture and social standing. The marvellous Preacher humbled himself to the forms of life of his audience in order that he might reach them with his truths. His gentle touch sent the thrill of hope and companionship into the hearts of those who had been accustomed only to disdain and avoidance on the part of their religious guides.

Jesus' movements in preaching included the movement of the eyes and the gestures of the hand. The raised hand was a favorite gesture with Jesus, as with most public speakers of all ages. When his family came to bring him from the crowded house in Capernaum, "he stretched forth his hand towards his disciples, and said."[1] The uplifted hand is attractive, authoritative, and quieting. Jesus used it effectively. In the spurious passage about the woman taken in adultery, which is probably a true tradition, he is represented as writing upon the ground.[2]

Four times the Gospels mention that Jesus looked up to

[1] Mt. 12: 49. [2] Jn. 8: 8.

heaven and uttered words of command or prayer.[1] Eight times he looked upon certain people for homiletical ends.[2] These movements of the eye were very impressive, the eye being a great aid to the speaker. The eye of Jesus reached the heart, ran through the conscience, and stirred the man to action. With righteous and justifiable anger he often looked upon the crowds, who could not escape his withering censure. The Apostle Peter went forth from the place of Judgment to weep bitter tears of repentance and remorse, because the eye of his accused Master turned to him when the cock recalled the prophecy of Peter's denial and Jesus' concern for him.

Movements of grief and emotion were made by Jesus. He sighed at signs of unbelief, shuddered at the thought of his own betrayal and crucifixion, and wept at the grave of Lazarus. A large place in the homiletics of Jesus was filled by these movements of his body in harmony with his own emotions and to give proper emphasis to his message. Jesus made all life to contribute to his ministry.

[1] Mk. 6:41; 7:34; Jn. 11:41; 17:1.
[2] Mk. 3:5; 3:34; 8:33; 10:21; 10:27; Lk. 6:20; 20:17; 22:61.

CHAPTER XII

THE PSYCHOLOGY OF JESUS IN HIS PREACHING

The Gospels furnish meagre but suggestive data for an outline study of the psychology of Jesus as exhibited in his preaching. Preaching is self-interpretative as well as declarative of a standard of truth. Back of the message is the man. One could desire a larger amount of material for the sources for such a study, but a proper handling of the present information will afford useful results.

The incarnation brought Jesus within the laws of humanity. Though he may transcend these laws and direct them with a divine prerogative, he can not entirely escape from them. This fact permits a study of his inner life through his words and deeds. A complete justification of the attempt to reach behind the external to the inner life of Jesus might easily be found in the honored biographies of the world's heroes, whose real and dominant value lay rather in the life within than in their great words and deeds. Jesus himself is infinitely more than his preaching. A reverent study of his soul's activities should not be debarred.

I. His Consciousness

1. OF UNION OF HUMAN AND DIVINE.—Theology has waged a long and bitter warfare over the statement of the doctrine of the person of Christ. Anathemas, revilings, and persecutions have been exchanged between the several sides. According to the Fourth Gospel "the Word was God" and

"the Word became flesh and dwelt among us." [1] Jesus of Nazareth was the union of God and man, the forces of both natures localizing in him and forming essential modes of his earthly activity. Our limping speech fails to bring a satisfactory statement of the mystery. We say that he combined two persons in the one, and feel that we have but confused the fact by the declaration.

Whatever Christology one may find personally acceptable, one must accept as incontestable the fact that the Gospels present Jesus' consciousness as a unity. Attempts to divide his consciousness, the primary fact of existence, and to refer certain experiences to the human or to the divine elements, do not find support in the sources of his life. The propriety of such efforts might well be challenged upon biblical and philosophical grounds.

Jesus did not live a double life. Full humanity and full divinity entered into each fact of his life, even though our frail understanding may not be able to discover the method. He is not represented in the Gospels as having two wills, two intellects, two centres of emotion. His incarnation would have been but a figment, if he had come with the double personality as God and man; he was the God-man, whose uniqueness lay in the fact of the unity of both characters. He was all that man could be in earthly conditions and all that God could be in human limitations. There may be certain features of his life that seem to indicate the predominance of either element, but all the being of Jesus entered into the experience. The psychology of Jesus must be true to other results of study in so far as he enters the common category of human life. The fundamental assumption must grant the undivided inner life.

2. OF MESSIANIC VOCATION.—Jesus was aware of his

[1] Jn. 1: 1, 14.

vocation as the Messiah. Scholars seem to be hopelessly apart in their opinions as to the time when Jesus realized his Messianic mission. Already at his first visit to Jerusalem in youth he had come into the conviction of a special relation of his life to the house or business of his Father. His baptism and temptations, whatever they may have added by way of confirmation of his experience and conviction of his Messianic calling, could have been so gloriously victorious only upon the prior Messianic consciousness. His public ministry was entered with the full belief that he was the anointed of the Lord, God's Son to whom the message of redemption had been committed both to deliver and to make effective through his work and death.

My own conviction is that Jesus came gradually into the full recognition of his Messianic vocation; his inner life, indicated in the sources, kept in tune with his holy mission, the record applying to both series of facts: "And Jesus advanced in wisdom and stature, and in favor with God and men." [1]

His Messianic consciousness was distinct, complete, and ethical. He declared to Satan, immediately after his baptism, that his kingdom was not to be worldly in power and possessions. And yet there was to be a kingdom. Early in his ministry he gave the Sermon on the Mount, the Manifesto of the Kingdom, outlining a partial program of principles. He preferred to keep his Messianic mission in the background of his preaching at first, for public and repeated announcements would have precipitated a popular uprising in his favor and a bitter attack from his foes. But this fact does not mean that Jesus, himself, did not know his mission; he knew and chose wisely to plan for the far-away end.

It is true that after he had drawn from Simon Peter the

[1] Lk. 2: 52.

confession at Cæsarea Philippi his own references to his Messiahship were more open and frequent, but this is not to suggest that in his own mind this consciousness was new or even more distinct. The declaration of his Saviourhood was inseparable from his Messianic consciousness. He knew himself to be the Saviour-Messiah.

II. General Characteristics

1. **OBSERVANT.**—The psychology of Jesus may first be studied through a few general characteristics, of which we mention that of observation. It is not with unholy desire that we enter this study, nor is it an attempt to analyze divinity; it seeks to learn the inner processes of incarnated divinity.

Jesus was observant. He was a keen watcher of the stirring life around him. The merry dancing, the laughter of the playing children, the monotonous task of the grinding women, the generous gift of the poor widow, and the office of the tax-gatherer all entered his range of sight and served his homiletical purposes. Customs, habits, laws, current events, and accidents came under his notice and were made to contribute to his message. He remembered that his people had a wonderful history and a sacred literature, so that he familiarly mentioned David, Zachariah, Moses, and the laws of Israel. His mind was alert, his supreme interest in human affairs compelling his constant attention to the details of life governed by sordid aims, base ambitions, hopeless drudgery, and holy aspirations. All phases of conditions passed in review before him.

2. **WELL BALANCED.**—Jesus perfected the relations of the forces and expressions of the intellect, the emotions, and the will. His was an unusual equipoise, accenting the common predominance of one element in persons of ordinary and

extraordinary ability. His intellect did not so master his attitude toward the problems of life that he could not respond to other emotional and volitional stimuli, nor did these other two factors of experience usurp places belonging to another factor. He was intensely emotional. He was "moved with compassion," "Jesus wept," he looked upon his audience "with anger, being grieved at the hardening of their hearts," but he did not allow his emotions to disturb that serenity of purpose and thought that confirmed his claim to be the way of truth.

Imaginative and idealistic in his outlook upon the world, he did not permit his idealism to neglect or misinterpret the fact that men lived under the stern necessities and burdens of sense and sin. His mind dealt with the unseen, eternal verities, but he mingled freely and sympathetically with men who were moved by considerations, sordid greed and consuming selfishness; to these he brought a message of holy aims and altruistic service. His idealism was corrected by his practical good judgment. He fulminated his cutting rebukes and woes against the spirit of Pharisaism, and yet his perfect poise of disposition enabled him to be tender and gracious toward those troubled and penitent. His character functioned harmoniously. Conditions of success or opposition did not warp his intentions.

3. REVERENT.—The mental attitude of Jesus was reverent toward sacred themes. He never treated lightly the truths that he came to reveal or attest as the supreme need for men. He was ever conscious of his authority to speak the final word upon social life, the mutual relations of men in civic communities, and the fellowship of men with God. His own personal embodiment of truth would naturally have prevented any slur of natural or revealed truths. In his prayer life he manifested only a worthy example of respect,

never bordering upon superlative intimacy. The profoundest themes of human thought were his daily companions, but he did not lower their dignity and worth through light treatment. His reverence was that of a completed view of truth.

4. SINLESS.—The mental attitude of Jesus was further designated by the negative trait of sinlessness. This fact must enter a study of the mental as well as the spiritual forces of his life. Sin will vitiate the thought-processes. The history of thought has not produced another person who has been free from this sinful impediment. Intellect has its judgments misplaced, emotions fail in purity, and the will directs actions of harm and baseness, because the power of sin is felt in the life. Jesus escaped these faults.

5. UNCONDITIONAL.—The mind of Jesus was unconditional in its processes. With him there were no ifs. He gave his expectant disciples certain conditions to be fulfilled for discipleship, but in his own thought-processes there were no contingencies or conditions. He was absolute in his method. His preaching was not dependent upon events for his own basal attitude nor for his own perception of his message, although he accepted events as the occasions for delivery of his truths. Pilgrims toward perfected mentality must often stand at the cross-roads to study the signboards, and too often they discover that they have journeyed the wrong road. With Jesus there was no doubtful course; he saw to the end of the way; his inner life was not subject to the fear of the accidental.

6. NON-CRITICAL.—The mind of Jesus was non-critical. He was not primarily a critic. His ministry naturally aroused the enmity of the religious leaders, and he severely criticised their errors and hypocrisy. His philippics were incidental to the needs of his audiences rather than descriptive of his

mental habits. He was constructive, fulfilment being preferable to destruction of truth.

This trait of mind has frequently been cited as bearing upon the questions of literary criticism of the Bible. It is claimed by certain scholars that Jesus was not competent to know the authorship of the Old Testament beyond the current opinions of his day, and that he did not deal in critical questions.

Space limits will allow here only the expression of a personal conviction of Jesus' ability to speak with authority upon any subject mentioned in his preaching.

III. His Intellectual Life

1. **IMAGINATION.**—Imagination is the soul's prophet, and the creator of new conditions. Referable to this power are the day-dreams that find reality in inventions, renascence in literature, and reformations in religion, for genius, poet, and seer have the common vision from imagination while the objects differ respectively. The religious function of the imagination is more widely recognized to-day than ever before. Through the imagination one may forecast conditions and plan for their attainment; through it the pioneer work of blazing the trail of thought is to be done.

Jesus had this power highly sensitized and developed. His imagination was dramatic in its concepts and manifestations. The dramatic moment, when the interest of the occasion culminated, never failed to appear to him, the fitting word and deed being supplied. He saw the multitude as sheep without a shepherd. When the Seventy brought to him the glad report of their successful mission, sickness and demons being subject to their commands, Jesus "said unto them, I beheld Satan fallen as lightning from heaven." This was the gift of his grand imagination, in vividness and dra-

matic force far excelling the vision of the blind bard of *Paradise Lost.*

His imagination was also pictorial. This is a common and essential quality of imagination, but with Jesus it was more than ordinarily pronounced and cultivated. His words were rich in artistic tone and color. New purposes were given to old rhetorical forms as parable, aphorism, proverb, and illustration felt the grace of his imagination.

But Jesus was not an idle dreamer without definite and substantial force in the world of facts. His imagination was eminently practical. He could gather up the images of the everyday commonplaces, because he saw how to transfuse and transform them. He externalized his imagination in deeds of service. After the vision comes the duty.

2. **CONCRETENESS.**—The intellectual life of Jesus dealt in concrete objects. It lay within his power to think abstruse truths, but he preferred to cite examples, actual or created. The students of his day might have listened with some interest to difficult and abstruse dissertations, but Jesus chose to win the ear and the heart of the common people by his objectified truths. He himself was the concretion of God, and so delivered his message as to put God into concrete touch with men.

3. **INTUITION.**—The intellect of Jesus was largely intuitive in its reception of truth. The astonished leaders could not fathom the mystery of his thought-processes. "The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me."[1] The implication of his reply is that Jesus came to his understanding of truth of a superhuman origin through a special manner beyond the ordinary. He could read the

[1] Jn. 7: 15.

thoughts of his companions and even his foes. When the tide of favor was toward him, he did not feel over-exalted. "But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man." [1] In his own mental acquisition the time element and the sequence of events were not factors. He knew things directly and immediately. He might use arguments to convince his audiences that his message was divinely appointed, but he did not need to argue himself into beliefs and their convictions.

The Gospels do not furnish evidence to show that Jesus grew in knowledge after the beginning of his public life. His ministry was full of wisdom at its beginning. He knew how and what, because he was what he was. Christology explains his epistemology. The two are mutually dependent. A suggestion of his method of knowledge may be found in the general human endowment of intuitive, or pure, truths of time and space, cause and effect, which require no effort to acquire.

4. **POSITIVENESS.**—A further mental characteristic of Jesus was positiveness. Absolute certainty attached to his words and opinions. He himself believed in their trustworthiness and value. Waverings of uncertainty, shadows of doubt, and anxiety regarding the contingent did not enter his mind. His preaching was positive and constructive. He did not wander into the by-ways of knowledge; his was the plain path of certainty.

5. **LIMITATION.**—Incarnation had its companion mystery of earthly humiliation. The kenosis of the Son of God was a part of his task of Saviourhood. Theology and philosophy have tried to fix the method and limits of this subordi-

[1] Jn. 2:24, 25.

nation, but still the scholars seem dissatisfied with theories. The problem may be beyond our ken. However, Jesus suggested one topic upon which he declared his own limitation. The end of the world was predicted and the endurance of his own words assured to his disciples: "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." [1] With a desire to detract from his honor and to reduce him toward the common human standard, certain critics have sought to use this acknowledgment of ignorance as confirmatory of their contention that his wisdom was indeed great but not supreme and superhuman. Speculation here might be inviting to the student, but it would hardly be profitable to the reader. The records of his ministry do not suggest that Jesus was at all conscious of limitations in his knowledge, nor do they show mistakes of judgment and teaching.

It has become fashionable in certain scholarly circles to cast reflections upon the preaching of Jesus as erroneous, but no certain error has yet been established. His vision of truth was clear. Later scientific and historical studies have confirmed his incidental mention of facts of nature and history. Many subjects were not discussed by Jesus, for his purpose did not include these and his age would not have understood him if he had spoken in the language of historical discoveries.

But even this is not to admit that Jesus did not know the world and its laws. The Prologue of the Fourth Gospel assigns him the place of creator; if creator, then surely he was conversant with the present order. One must here bare the head in the company of this great mystery, and be content to know that human thought itself has its limits. Reverence and humility become the student.

[1] Mk. 13: 32.

IV. His Emotional Life

1. BASAL SPECIMENS.—According to the modern terminology we study the inner life of Jesus under the threefold analysis of intellect, emotion, and will. These are not distinct compartments of the person, but rather features of the soul's functioning along these traits. A few basal emotions of Jesus may here enter our review, for a full survey would require much space and discussion.

The Lover of Men.—Jesus was an ideal lover of men. At the tomb of Lazarus the tears of Jesus called forth the testimony of the crowd: "The Jews therefore said, Behold how he loved him!" [1] The promise came to the faithful disciple of trust and companionship thus: "I will love him and will manifest myself unto him." [2] The fulness of love could be measured only by the divine capacity, and yet Jesus could say to his followers, "Even as the Father hath loved me, I also have loved you!" [3] The Father had demonstrated his love in the act of the incarnation, for he "gave his only-begotten Son," and Jesus came to complete the divine approval of the self-giving of love, declaring thus the summary of greatness: "Greater love hath no man than this, that a man lay down his life for his friends." [4] His own self-sacrifice included in its benefits his enemies.

His love was benevolent, not requiring a lovable object to arouse it, for he loved a world of unlovable sinners. His love was also beneficent, expressing itself in practical service of sin's expiation for its objects. It did not degenerate into sentimentalism. His love was judicial and mandatory. It did not abrogate the need that men should love God; it rather gave accent and direction to this purpose, while supply-

[1] Jn. 11: 36. [2] Jn. 14: 21.
[3] Jn. 15: 9. [4] Jn. 15: 13.

ing through himself the agent of communication between God and the lover.

In return for his own initial affection Jesus demanded the love of all who would have fellowship with himself and the Father. The divine standard was not lowered to a shallow sentimentality that would secure the divine love as the preventive and guarantee against individual punishment for sins. The love of Jesus and God, according to Jesus' preaching, would not prevent the wrath of God upon the impenitent and the disobedient. The young man of moral integrity and legal holiness sought to know from the Preacher the way to secure eternal life. "And Jesus looking upon him loved him." [1] But it is significant of Jesus' high regard for the ethical returns of love that he did not hesitate to declare to the inquirer that he yet failed in the remaining, single essential. It would have been easy to slur over this one fault, negative and unnoticed, but Jesus, the World's Lover and Benefactor, could not do violence thus to God's method of redemption.

The Man of Sorrows.—The Gospels exhibit the Man of Sorrows in the lowly Nazarene. The prophetic outline was realized in him. "He was despised, and rejected of men; a man of sorrows, and acquainted with grief." [2] He put his own heart of compassion beside the world's heart of sorrow and sadness; the fellowship was complete and it directed the Preacher's ministry. He entered the homes of poverty, distress, and suffering, physical infirmities appealing to him for relief and spiritual frailties calling for his forgiveness and hope. He illustrated the truth

> "That the mark of rank in nature
> Is capacity for pain,
> That the anguish of the singer
> Makes the sweetness of the strain."

[1] Mk. 10: 21. [2] Is. 53: 3.

But Jesus came closer to sorrow than mere fellowship. He felt it in his own inner life. Omitting the physical sufferings of his death, the Gospels use nine distinct words, in as many historical situations, to describe his emotion of sorrow in its various shades. These references may be grouped. In healing the man with dull ears and an impediment of speech, "and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened." [1] He sighed or groaned audibly as an expression of sympathetic grief at the man's misfortune or in intercessory prayer in his behalf. The same word with a prefix is used to describe a deeper and intenser emotion when the demand for a sign was made: "And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign?" [2] Unbelief, unwilling to accept the testimony of a noble life and an unselfish ministry of miracles, and demanding visible and suggested externals as credentials, brought to Jesus this emotion. Jesus was troubled at the sight of the weeping and distressed family at the tomb of the brother Lazarus. [3]

The deepening earth-shadows of the Gethsemane Garden were but the adumbration of his soul's experience. He had not long entered the Garden before "he began to be greatly amazed and sore troubled." [4] Saviourhood brought not only its dignity of message but the dignity of suffering, physical but especially ethical and spiritual, in behalf of the sinner. Sorrowful [5] and exceeding sorrowful [6] also help to suggest this participation in the burden-bearing of sin, while in the Prayer Jesus reached that summit of the soul fitly described as "in agony." [7] The intensity of this emotional experience

[1] Mk. 7: 34, στενάξω.
[2] Mk. 8: 12, ἀναστενάξω.
[3] Jn. 11: 33, ταράσσω.
[4] Mt. 26: 37||, ἀδημονέω.
[5] Mt. 26: 37, λυπέω.
[6] Mt. 26: 38||, περιλυπέω.
[7] Lk. 22: 44, ἀγωνία.

could hardly have found more truthful record, though one may not perceive the full extent of the experience.

Twice his tears flowed in public; he wept at the tomb of Lazarus; [1] his Triumphal Entry into the city of the prophets was preceded by an outburst of grief: "And when he drew nigh he saw the city and wept over it." [2]

The Joyful Preacher.—Jesus was not a misanthrope. He could share the joys of men. His deeds of mercy in healing the sick caused widespread rejoicing. He freely accepted invitations to social functions where mirth and gladness were intended. He did not carry a forbidding countenance. He must have been somewhat gracious and attractive, for all classes flocked to him, the children and the weak feeling that he was their friend. There was no fear in their hearts. Twice [3] he declared that his joy was fulfilled in his disciples. Once it is distinctly stated that he rejoiced, the report of the Seventy being the occasion, for "in that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father." [4]

Thanksgiving is a part of joy. Jesus was quiet in his joy, for his was the rounded knowledge of completed plans. He was conscious that his course should definitely tend toward his own desired end. He comprehended the relation of truths and events, accidents being beyond his ken. Concerning his absence, when the hearts of the sisters yearned for his healing touch for Lazarus, he said, "I am glad for your sakes that I was not there, to the intent ye may believe." [5]

The Angry Jesus.—Five times the sources represent Jesus in anger.

[1] Jn. 11:35, δακρύω.
[2] Lk. 19:41, κλαίω.
[3] Jn. 15:11; 17:13.
[4] Lk. 10:21.
[5] Jn. 11:15.

The Pharisees refused to answer his question about healing on the Sabbath, when the man with the withered hand was in the synagogue; "and when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand." [1]

"He was moved with indignation" [2] toward the disciples because they hindered the children who came to him for a benediction and touch of the hand.

In two other cases the word means strictly charged, or in sternness. He had healed a leper and two blind men, and gave his command for silence about the miracle so sharply as to border on anger, but this severity did not prevent their disobedience.[3]

The other case presents a difficulty of interpretation. At the tomb of Lazarus he was "groaning in himself," "he groaned in the spirit," [4] of which the marginal interpretation is "moved with indignation."

Jesus was evidently moved by just anger to render three judgments—the two cleansings of the Temple, and the rebuke to Simon Peter.[5] Jesus' anger was free from spite and bitterness; it was judicial, just, and timely. The wrath of God was thus exhibited in that of the Son.

The Amazed Jesus.—Three times mention is made of the amazement of Jesus. The faith of the heathen centurion and the second rejection at Nazareth caused Jesus to marvel. [6] The history of the events of Gethsemane may be written, but the human heart has not fully seen its mystery and glory. Our vision of the struggling Saviour, who is at the same time the Master Preacher and the Son of God and the Son of

[1] Mk. 3: 5.
[2] Mk. 10: 14.
[3] Mt. 9: 30||.
[4] Jn. 11: 33, 38.
[5] Jn. 2: 13–22; Mt. 21: 12–17||; Mt. 16: 23.
[6] Mt. 8: 10||; Mk. 6: 6.

man, is clouded with our earth-born clouds of sin and ignorance, so that we can only appreciate the fringes of the truth. "And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled." [1] A new and larger Christology is needed to explain this emotion; our duty to homiletics stops with the indication of the fact. With silent step let us retreat from this holy place while the Preacher stands in wonder at the deeper and more crushing acceptance of the burden of the world's redemption through his own death, shadows of which had already fallen athwart his path and heart.

2. **INDUCTIONS.**—From these typical and basal emotions of Jesus certain conclusions may be drawn. The emotional life of Jesus was humanistic and normal in so far as it was typical. He had come into the brotherhood of a common human life to share its joys and sorrows personally as well as to accomplish its redemption. He was not so far removed from the common human life as to forbid the tie of the same emotions that stir the heart of the man of the streets, though his own greatness was without fault or flaw. Jesus impressed his contemporaries with his normal emotional life, even though the purity of his life was such as to create constant wonder.

His emotional life was free from baseness. Herein lay his uniqueness and separation from all other men. Sordidness of ambition, selfishness, the sin of pleasure, and disregard for others mar the emotional life of all other men; aspirations fall far short of their high privilege, because men are sinners and have their aims alloyed with evil. Jesus did not suffer from such defects. His emotions were pure and simple, altruistic and beneficent. This was true even regarding those emotions that may cause men to sin, anger being

[1] Mk. 14: 33.

thus prominent. He could be angry and sin not, for his was the anger of outraged holiness and divine Sonship. Gentle, self-forgetful, helpful and earnest, Jesus followed the way of goodness even in the control over his inner life. His emotions never reached a low level.

The preaching of Jesus was with emotional optimism. His interest in his work never flagged. His look was ever to the future, in which he would be sure of success, though the measure of success might be in terms of sacrifice and the Cross. The defection of followers and the taunts and abuse of foes did not cast him into moods of discouragement and despondency. He knew that his course would lead through difficult tasks, but it would be crowned at last. His optimism conquered all barriers. He could not but believe that his mission, commissioned of the Father and empowered by the Spirit, would come to its proper end. He could not hesitate or falter. He set his face like flint. All authority was his; heaven had lent her angelic servantry to his command. His step was forward. His heart was optimistic. His emotions were regal and victorious.

V. His Volitional Life

1. **MOTIVE.**—The will of Jesus was obedient to the laws of mental activity obtaining in other persons. The will is incited and directed to action through motives which vary greatly as to objects and worth. A reasonless deed is one without proper motive. The motives combine intellectual and emotional elements, and both express and illustrate character. Jesus had his motive or motives for any particular act of the will which found external form, though we may not always discover these motives. A study of his motives would be both inviting and instructive, for it would show his inner life and promptings to duty. His motives were harmonious

with his profession. True to his life-plan, pure in his designs and ambitions, Jesus never entertained low motives. He was high and noble in his reasons for doing things. Suggestions from Satan, that he follow the lower road, were consistently rejected. Purity of thought and emotion found a companion purity in his will and motives.

2. **SELF-CONTROL.**—The royalty of his will was never dethroned in Jesus' life. He maintained absolute self-control amid all his exciting and varied occasions. His will was always in command and its orders were never disregarded. Enmity and opposition of foes were as ineffective as the advice and anxiety of friends to turn him from his chosen path of duty. The Gospels do not furnish a single case of loss of self-mastery. He was his own king, and his kingship was supreme. To his friends he sometimes seemed unbalanced and demented, but he was clearly working out his own plan, from which he would not swerve. His indomitable will kept mind and heart true to the task of Saviourhood. Impediments of sin did not enter this Holy Place of the soul.

3. **POWER OF COMMAND.**—The will of Jesus was commandatory but not coercive. He spoke to men and they accepted his advice as their duty, nor did they dare to disobey without feeling culpable. In this method of preaching the opportunities and the graces of the kingdom Jesus exercised a divine restraint, for it would have been easy for him to do violence to the individual will by force and compulsion. His overmastering personality could have persuaded men into service in the kingdom while their wills would be evil and uncurbed, but he would not follow such coercion. His words of grace might come freighted with his own gentleness, "Come unto me and I will give you rest," but he would not compel discipleship. His imperative always admitted

of choice, though that choice might result in disobedience. He respected the wills of others.

4. **SUBMISSION.**—Jesus did not forget his earthly humiliation and submission to the Father. It was his delight to declare that he had come to do the will of the Father. When his life-work was nearly ended and his crown seemed to be that of failure, when the shadows of the olive-trees were not so dark as those upon his heart and career, he reached the summit of earthly dignity of character and grandeur, when he could say, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." [1] Saviourhood here found its best attestation. The will of the Son was in harmony with the will of the Father.

> "Four things a man must learn to do
> If he would make his record true:—
> To think without confusion clearly,
> To love his fellow-men sincerely,
> To act from honest motives purely,
> To trust in God and heaven securely." [2]

The psychology of Jesus was the world's best illustration of the success of this effort toward perfection, an effort that never failed.

[1] Lk. 22: 42. [2] Van Dyke.

CHAPTER XIII

THE PERSONAL RELIGION OF JESUS IN HIS PREACHING

The personal religion of Jesus, indicated through his preaching, presents the religious life at its maximum. He entered into full fellowship with human nature, and to deny to him a real participation in the best part of human experience would be to denature him and to make his human life a phantom. He was pre-eminently religious. With clear appreciation of his divine and human union the student may seek from the Gospels the indications of the personal religion of the world's Preacher, who can invite followers not only to accept his truth but to imitate his life.

I. Jesus as a Man of Prayer

1. **THE PRAYERS OF JESUS.**—Prayer is the soul's initial movement in religion. Whether it be the cry of the distressed savage, unable to propitiate or ward off his angry gods, or the confident voice of the glad child, assured by the revelation of his Heavenly Father's love and goodness that the shadows of woe and fear will not harm him, prayer is the soul's rightful and best effort to reach to fellowship with God. Variety of manifestation may be noticed, crudities in the expected benefits from it may be criticised, selfishness may control the ends of it, but prayer will always abide as the soul's outlet toward God. The prayerless life is abnormal and earthly. Jesus was a man of prayer. He met his brethren around the common mercy-seat.

Prayers of Preparation.—The public ministry of Jesus was begun in prayer. The words of Campbell were here most applicable, "Coming events cast their shadows before." Across his first step of public life fell the shadows that should deepen into the final darkness of Calvary. But his trust in the Father and his own self-confidence would remain sufficient to carry him through the gloom.

He offered his preparatory prayer immediately after his baptism. The years of obscurity had now passed and before him lay his life-work. The years of youth and training had not been without communion with his Father, for the one glimpse of him shows him conscious of his unusual relation to his Father's business. As he knelt upon the bank of Jordan he must have caught a true vision of his task, with the personal temptations from Satan, the intense demands upon his vitality, the bitter hatred of foes, the defections and dulness of disciples, the personal hardships, the shadows of Via Dolorosa, the cup of Gethsemane, the crown of thorns, and the cross of Calvary. He prayed for sustaining grace.

Jesus made special preparation in prayer for impending conflicts.[1] The cleansing of the leper resulted in popular excitement, which Jesus saw would bring a conflict with the leaders and himself, for such a deed, if left unchallenged, might turn the entire people toward the wonderful Preacher. Jesus sought retirement for quiet and prayer. Shortly after this miracle he healed the paralytic in Capernaum and was charged with blasphemy. The opposition had by this time grown so definite and bold as to risk open attacks upon his ministry. Jesus recognized the signs of danger. He sought in prayer the needed strength to meet the foe. He did not underestimate the power of the enemy, but, as a great general

[1] Lk. 5: 16–26.

might do, he fortified himself; no unseemly fear attaches to this act of prayer.

Jesus prayed for the appointment of the apostolate.[1] The salvation of the sinful world could be mediated only through the Saviour; the evangelization of the world would be the work of the disciples. Wisdom and discretion were needed in the careful choice of these first interpreters of the new religion. These men were called to bear into Judaism, strong in its prejudices against other forms of religion, and into the Gentile world, indifferent to personal piety and ready for more deities, the message of the lowly Nazarene. They could not claim the support of wealth, social prestige, or political influence. And yet they were to preach a Gospel for a world rather than for a country or a province.

Jesus spent the night in prayer. The records do not lift the curtain upon the scene, but tell us that next day he formally called the Twelve to form the apostolate. The centuries of success for the religion of these simple-hearted and unlettered disciples, whose chief glory is in their true interpretation of the mind of their Master, attest the wisdom of the prayerful Jesus.

"And it came to pass, as he was praying apart, the disciples were with him." [2] Then came his first definite announcement of his sufferings and death. The Apostle Peter, spokesman for the apostolate, declared belief in Jesus' Messiahship, though he did not realize the method of fulfilling this divine vocation. The Master first spoke to the Father, and then to his disciples about the coming tragedy. The Cross had its preparation and its supplement in prayer.

The disciples desired to learn the way to the throne of God. The way was that of obedience to the will and plan of God, which for Jesus led to the transfiguration. Accompanied by

[1] Lk. 6: 12. [2] Lk. 9: 18–27.

the inner circle of the three, Peter, James, and John, he "went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling." [1] The praying Jesus became the transfigured Jesus.

The disciples observed Jesus in his devotions.[2] "When he ceased" they presented their request that he should give them the privilege of instruction in prayer, for John had so taught his followers. The impulse toward imitation in prayer was quickened by the example of both the Forerunner and the Lord himself. The request was answered with the Disciples' Prayer,[3] commonly called the Lord's Prayer. Jesus did not present this prayer as a stereotyped form for constant recital, but rather outlined the principles of true prayer, that includes the soul's attitude to God and man.

Prayers of Renewal.—Prayer should be agonizing and self-giving. The passive soul only repeats the words of prayer. Physical exhaustion accompanies the most fervent prayer. And yet it is true that sense of mental, spiritual, or physical weakness may lead to this devotion for renewal of powers. Out of the prayer may come the new energy to attempt greater things. The conscious need for such renewal often follows a crisis.

Jesus had preached in the Capernaum synagogue, had healed a demoniac, and restored the mother of Peter's wife; late in the afternoon the crowds gathered around him to hear his words and to have their sick healed. It had been a busy day for the Preacher. Before day he arose to seek the desert for prayer,[4] his great soul feeling its need for renewal of physical and spiritual forces, upon which there had been

[1] Lk. 9:28, 29.
[2] Lk. 11:1.
[3] Lk. 11:2–4; cf. Mt. 6:9–13.
[4] Mk. 1:35.

such severe draughts the previous day. Human greatness indicates its superlative character by the ability to give out self in sympathy and service and to make rapid restoration of vital forces.

Another prayer of renewal followed a difficult day. The vast multitudes had accompanied him all the day, and he had preached to them and healed their sick. The five thousand men with the women and children had been fed with the lad's lunch. Stirred by such marvels, the people came to crown him king, but Jesus again refused this suggestion of Satan that he should take the short way to the throne; he slipped away into the mountain to pray.[1] This day of service and temptation must have been a real trial to Jesus, for his unity of both the divine and the human elements of life left him real on both sides. His fellowship with men was so intimate as to bring him need for renewal of inner strength.

Prayers of Thanksgiving.—By his example Jesus rebuked the ingrate. Thanksgiving is as essential a part of prayer as petition. Jesus thanked the Father that he had revealed the truth to the men of humility.[2] The condition of receiving truth is teachableness, which requires the humble heart. The proud Pharisee was shut off from the truth by his high-mindedness. The heart of the Preacher rejoiced that obscurity and lowly position had fitted some men to receive the news of the kingdom. The seer has always been the man of humility. Jesus also thanked God for answered prayer. Before the tomb of Lazarus Jesus publicly thanked God for the former answers to his petitions.[3]

If the Son of man, whose right to the help of the righteous forces of the universe would be unquestioned, considered thanksgiving a duty of his prayer life, surely the obligation

[1] Mt. 14: 23||. [2] Mt. 11: 25, 26.
[3] Jn. 11: 41.

comes to his disciples by the measure of their unworthiness. Descriptive of the general attitude of men toward this duty, the following legend may be cited. St. Peter sent from heaven the two angels of Thanksgiving and Petition, each with a basket to gather up the world's thanks and requests. The basket of the former was very large, the latter very small. Upon the return to heaven the baskets were brought to St. Peter.

"The Angel of Petitions bore a sack
Cram full, and bound uncouthly on his back:
Yet even then it seemed that he had lack
Of bag or basket.

"The Angel of Thanksgivings blushed to feel
The empty lightness of his mighty creel:
'But three!' he muttered, turning on his heel
To hide his basket."

Prayers of Intercession.—Jesus prayed that Peter's faith might not fail him in his hour of trial and sifting.[1] Even in his own dark hours of struggle with the forces of evil for the salvation of the world Jesus did not forget the individual need of others. The impulsive, erring, and boastful Peter would find that his Master's intercession would help to transform him into the intrepid, zealous, and successful preacher, willing to suffer disgrace and imprisonment.

The great intercessory prayer of Jesus gathered into its benefits the disciples of all the ages; here were given the relations of the Son to the Father, of the Son to his immediate followers, and of the Son to his disciples of all ages.[2] "And Jesus said, Father, forgive them; for they know not what they do." [3] None but a divinely enspirited soul could have risen to such unselfish nobility. The jeers of his crucifiers and

[1] Lk. 22: 32.
[2] Jn. 17.
[3] Lk. 23: 34.

the agony of death by crucifixion could not make him depart from his life-plan of sacrifice. He came that men might have forgiveness, and in his own death exemplified forgiveness of enemies. What great love was this that would lead one to die for his enemies!

Prayers of the Passion.—Here may be noticed the Prayers of Jesus that have direct bearing upon his suffering. In his last public discourse he said, "Father, save me from this hour. But for this cause came I unto this hour." [1] A great scholar has suggested that the current interpretation of withdrawal from the experiences of the hour be changed so as to make it a prayer for the divine presence and power to bring him safely through the hour of consummated Saviourhood. He had already declared to his disciples the expectation of suffering and death as his portion; he yearned for the conscious touch of the Father's hand.

Similar to this was the thrice-repeated Gethsemane prayer, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." [2] He was ready to continue his obedience even though it brought him to the most severe trial of the innocent bearing death for the sinful. This cry of soul-agony wrung from Jesus only heightens our appreciation of his greatness, for only a divinely human nature could have fully understood the sacrifice of Saviourhood.

The cry of the forsaken Son of God must be studied with holy reverence and restraint, "My God, my God, why hast thou forsaken me?" [3] The certain appreciation of this experience is yet for the future to bring, for it is a far reach for the human mind to fathom the meaning of the momentary withdrawal of the Father's comfort. The Son was beneath

[1] Jn. 12: 27. [2] Lk. 22: 42||.
[3] Mt. 27: 46||.

the cloud; let us turn curious eyes from him to our own sinful hearts for whose benefit the shadows had come to him.

Homiletical Observations.—Sixteen times the records say that Jesus prayed, eight times the substance of the prayer being briefly given. Six prayers were offered during his Last Week. The one in Gethsemane is the only one given by the three Synoptics. Various details of the common narratives are given by the writers. Eight are peculiar to Luke, three to John, and one to Mark. In six cases mention is made of his retirement for prayer.

The habits of the prayer life of Jesus are indicated in these records. He loved the seasons of retirement, when his soul could speak without interruption to the Father; occasionally he permitted the disciples within the circle of this quiet hour. His passion for prayer often continued the devotion through the entire night. He had definite purposes in mind in his petitions for himself or for others and in his thanksgiving; he did not ramble in conversations with God. He used appropriate names and forms of address for God without familiarity such as appears in some Christian customs. Jesus put his soul into his prayers. He did not pray for personal forgiveness. His prayers lacked the contingent and uncertain element, consequently they were answered. The supreme moment of his life came in his renunciation, final and sacrificial, of his own will in obedience to his Father's. His example serves as an inspiration to men for their imitation.

2. THE TEACHING OF JESUS ABOUT PRAYER.—A brief supplemental treatment of this topic is needed to present a fair view of Jesus as a man of prayer.

The True Spirit of Prayer.—We are not here concerned with a statement of the question from the theological viewpoint, but Jesus also stressed the true spirit of prayer as a homiletical principle. The parable of the Pharisee and the

Publican taught this. Self-satisfied with his religious prominence and external piety, the Pharisee thanked God for superiority to his despised fellow-worshipper; the penitent publican with downcast eyes bemoaned his unworthiness. The repentant heart may always be assured of the similar blessing of the publican.

The Subjects of Prayer.—The homiletics of prayer partly define the limits of answerable prayer. Jesus did not present particular lists, but gave the heart a wide outlook. On two occasions he instructed his disciples to pray for an increase of laborers in the harvest of the kingdom. The need for its present repetition is apparent from the great work yet to be done. He advised prayer for the trials that should come when the events of his apocalyptic discourse should be fulfilled in the coming end of Jerusalem and the end of the world. They should also use this safeguard against temptations. To these somewhat definite subjects he added the summary of needs in the "whatsoever" and "everything."

Conditions of Prayer.—Effective prayer must be conditional. In the Sermon on the Mount Jesus declared that the asking should precede the receiving; the heart must speak its needs to the Father, although he fully understands them. The parables of the Friend at Midnight and the Unrighteous Judge illustrated the earnestness and the persistency of the man, who felt compelled to receive the answer to his prayers. The mountain of difficulty would yield to the faith that could so transcend all laws as to command absolute confidence in God. The abiding in Christ, as the branch abides in the vine, would fit one for the fruitage of which definite requests would form parts. Prayer should be made to the Father on the basis of the Son's work, but direct appeals might be offered even to the Son.

Answers to Prayer.—Expectation conditions answers to

prayer. The earthly father but indicates the willingness of the heavenly to bless his children who ask in faith for their needs to be supplied. "Ask, and ye shall receive." [1] Refusal to ask may limit God's favors to men, for he stands ready to grant many things, but requires the soul to pray. Spiritual power is within the privilege of each child of God, but its exercise will come only as the soul submits the life to God and prays for the power.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer."

II. Jesus as a Worshipper

1. **SINLESSNESS.**—The sinlessness of Jesus was fundamental to his worship. His incarnation gave him full participation in human life with the exception of sin. Salvation from sin could have been mediated only through a sinless man, whose character included both the human and the divine elements of life. This fact has been an axiom of theology. Jesus professed faith in his own sinlessness and challenged his enemies for the contrary proof: "Which of you convicteth me of sin?" [2] The silence of failure held his audience. He claimed equality with the Father and the right to speak the universal duty for men, such a course being presumption in one less unique than the Holy One of God. Consequently Jesus never prayed for personal forgiveness. His worship was free from penitence and the sacrifices for sin. His final victory over sin as the Saviour could not have been gained if he had felt the conscious need of freedom from individual guilt.

2. **REGULARITY.**—As a worshipper Jesus maintained

[1] Mt. 7: 7–12. [2] Jn. 8: 46.

regular habits. The records do not furnish information about his youth, but they show that his public life was true to the occasions of worship. He was a regular attendant upon the synagogue and the Temple; he journeyed more than once from Galilee to Jerusalem to be present at the great feasts which the pious Jew was expected to attend. "And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the Sabbath day, and stood up to read." [1]

3. ORTHODOXY.—Jesus was only partly orthodox as a Jew. While he accepted the memorials of the Hebrew religion, as these were contained in the sacred literature and the forms and places of worship, he could not accept the current interpretations and expressions of the religious life. He would pay the Temple-tax, and send his beneficiaries to the priests for approval, according to the historic laws, but he could not be bound by the narrow demands for fastings, public prayers, ostentatious alms, and numerous other Pharisaical restrictions and burdens. For the many sacrifices for sin he desired to substitute that of the Lamb of God, himself; for the priesthood of ambitious men he declared in favor of the universal priesthood of believers. He was condemned as the violator of traditions; he was not orthodox. However, he most clearly attained to the true meaning of the divine leadership of Israel and the revelations of Jehovah.

4. SPIRITUALITY.—The personal religion of Jesus was deeply spiritual. He put into externals the motive of worship. He best illustrated his own dictum, "God is a Spirit: and they that worship him must worship in spirit and truth." [2] Such spirituality characterized his attitude to God, to the Messianic Hope, and to personal service to men as to enrage his foes, who could not transfer religion from the carnal to

[1] Lk. 4:16. [2] Jn. 4:24.

the spiritual, from the temporal to the eternal, and from the seen to the unseen.

III. Jesus as a Religious Worker

1. **THE PREACHER.**—The personal religion of Jesus expressed itself in work. Religious emotions and aspirations should have embodiment. The ministry of truth was Jesus' constant effort to express his faith in God, for men must know the divine methods of worship and service. His preaching taught men to know God.

2. **THE HEALER.**—The miracles of Jesus were visible and appreciable tokens of his interest in men. He kept the injunctions of the parable of the Good Samaritan. He ministered to men. His ministry of miracles indicates this method of work.

3. **THE CREATOR OF A NEW COMMUNITY.**—Jesus as a religious worker created a new community. From him the forces went out for a new horizon for the world. The ages of Christianity testify to his genius of creation.

CHAPTER XIV

THE GENTLENESS OF HIS PREACHING

Gentleness is the mark of the great soul. Harshness and churlishness indicate the small nature. A few men of cruelty have received honor from men, but they would have reached larger places in the affections if they had cultivated the art of gentleness. The appreciation of this element in the character of Jesus found expression in the apostolic application of the prophecy:

> "A bruised reed shall he not break,
> And smoking flax shall he not quench,
> Till he send forth judgment unto victory." [1]

The homiletical appeal of gentleness is made through persuasion, attraction, and the delicate touches of emotion that defy analysis but that may be noticed and felt.

I. The Gentleness of Compassion

1. **MASTERFUL INTEREST.**—Jesus' interest in men was a master passion. He could not look unmoved upon the struggling masses of men, most of whom were dominated by the task to secure bread. Social reformers have sometimes simulated an interest in the wretchedness of men because it seemed proper to have such feeling in order to help them, but in this regard Jesus did not practice hypocrisy; he was sincere in his attentions to men. He felt constrained by his

[1] Mt. 12: 20; cf. Is. 42: 3.

high vocation to give men the interest commensurate with their needs. His advent into the world had been in response to the world's need for a Saviour, and he never forgot his prime purpose. His compassionate interest in the poor oppressed classes was in great contrast to the course of his contemporaries.

This gentleness of compassion, giving direction to his interest in men, attached to all his deeds. His chief duty was to deliver the evangel of his own sacrificial death until his cross should be prepared, but such a ministry correlated so many forces that Jesus could not neglect to enunciate the principles that govern social, civic, and theologic duties. The pulsating life around him stirred him to compassion and service.

2. **HEART OF SYMPATHY.**—The story of his beneficence is often prefixed by "He was moved with compassion." [1] His heart entered into touch with human suffering. His tears mingled with those of the sisters at the tomb of Lazarus; the trembling woman in the crowd felt this gentleness when she touched his garment. He earned his title of "the Man of Sorrows" by his contact with and his ministry to the distressed people whom other leaders neglected. His own pains of Saviourhood supported this title. He walked the common road with men.

3. **SYMPATHY THROUGH TEMPTATION.**—The temptations of Jesus had their homiletical as well as their soteriological values. The three typical temptations after his baptism were real struggles of the soul, from which came a better contact with the tempted sinner. His own soul had come victoriously forth from battle, and thereby gained the right to speak to each brother in life's conflicts. He put aside the suggestions of evil; he preferred the path of shame

[1] Mt. 9:36; cf. 14:14; 18:27; Mk. 1:41; 6:34.

and suffering to that of sin and Satan. By the evidence of his own battles he could appeal to his people for the right to succor them. His brave heart, mindful of the force of suggestive evil and conscious of the power to conquer for others as for self, overflowed with love for the tempted soul. The gentleness of compassion and the compassion of gentleness moved him to give himself for men in a ceaseless endeavor to empower them to gain the victory over self and sin.

II. The Gentleness of Related Miracles

1. **THE LOVING PHYSICIAN.**—The ministry of healing reveals the character of the Preacher as fully as that of words. The Gospels do not record a single case of rejected requests for healing on the part of Jesus. Pressed with the eager crowds, weary with continued service, criticised by foes, misunderstood by friends, and impelled by his inner ethical necessity toward the Cross, Jesus maintained his gentle patience and lovable disposition. His habitual readiness to answer the cry of distress makes more pronounced his reluctance to help the Syrophœnician mother. With tender words he sought to comfort the household of Jairus—"Weep not." Only a divine graciousness fills his miracles.

2. **THE LORD OF NATURE.**—Jesus evidenced his lordship over nature through his nature miracles, but the glory of lordship does not detract from the glory of gentleness. His audiences might have attempted a philosophy of his mastery of the physical forces, had it not been for their commanding interest in his gentle deeds for them; power is forgotten in the presence of love.

Disturbed over the Temple-tax, the disciple was sent by his resourceful Master to the near-by lake for the fish with the required amount. Shepherdless and drifting, weary and hungry, the multitudes found their wants supplied by him

whose lordship over nature could make a small lunch multiply into food for thousands and whose gentle heart was touched by their forlornness. The impulsive Peter, perhaps with some desire for prominence in the unusual act, asked that Jesus might bespeak his passage over the waves; when waning faith and fear would bring the apostle beneath the water, the outstretched hand of his Master came to his relief, the crisis and danger, the presumption and lack of faith, not debarring the gentleness of the Master.

The kingdom of God should become love, joy, righteousness, and peace because of the personal sovereignty of the Messiah, whose life of earthly service and whose institution of the kingdom were characteristically gentle and lovable.

III. The Gentleness of Attitude

1. TOWARD THE FRIENDLESS.—Jesus became the friend of the friendless. The scribes and Pharisees did not cultivate the acquaintance of the poor and sinful classes; it remained to the Master Preacher to give these people the glad tidings of salvation. His critics found great fault because of his attitude toward these dependents and defectives, but Jesus was not deterred from his gentleness.

2. TOWARD THE SINNER.—The current formalism of Pharisaism had practically shut out the sinner from the mercy of God. The rights of the sanctuary were for the holy and unsullied, at least in external proprieties. Jesus made special appeals and invitations to the sinner, outcast and condemned, but thereby only intensified his need of the Friend of Sinners. As to the lost sheep, Jesus had come to these; he granted them forgiveness and a new start in life.

The preacher of any age defines his conception of truth and salvation by his attitude toward the sinner. With Jesus this attitude went beyond a simple statement of possible

salvation. He entered into their social life that he might give them his religious life. He accomplished this without oppressing them with his holiness and their sinfulness, and, though his purity was a rebuke to them, they could find in it the assurance of his help for their betterment. He bared to them his heart, saying, "Come unto me," and the tired, sinful and struggling soul responded.

IV. The Gentleness of Chivalry

1. THE KNIGHT OF THE LOWLY.—The age of chivalry championed the cause of the down-trodden. It was an era of heroic response to the appeal of the friendless, when the knight went forth in strong armor to do battle for the weak. The gentleness of Jesus exhibited in his preaching this same spirit of chivalry. He was the Knight of the Lowly. He used neither charger nor spear. He was clad with the omnipotence of the Spirit. His weapons were truth and love.

The selfishness of Pharisaism had paralleled the indifference of Roman heathenism in the abandonment of the unfortunate to the miseries of the desert, the wild beast, and starvation. There was no medicinal care for the sick. The leper was shut out from society and commanded to cry his uncleanness at the approach of any person. The insane must often wander in the deserts or seek the company of the shadows of the tombs. The blind must guide their own blind. The demoniac must suffer the misfortune of accidents and the humiliation of the obsession of an evil spirit.

Jesus answered the need of each of these classes. His chivalric spirit could not endure the sight of unaided misfortune. To him flocked the lepers to be healed with his touch of power and compassion; all defectives and dependents recognized in him their knight and rescuer. It mattered

not to him that his critics justified their bitterness toward him by these deeds of gentleness. He was not deterred from them. His knighthood flowered in fragrant acts of mercy.

2. **THE KNIGHT OF THE SINNER.**—Jesus outraged the sense of rabbinical propriety by his attitude toward the sinner. The current Pharisaism had closed the door of practical salvation to the sinner. The rights of the sanctuary were for the holy, though the holiness might penetrate no deeper than the external act. Jesus not only invited and accepted sinners' friendship but even ate with them. Such degradation was without precedent among the religious leaders. The woman of the streets found in him a Knight whose errantry would bring her the boon of divine forgiveness and acceptance. His disciples might be called upon to listen to the sharp arraignment of their Master, but Jesus continued his invitations to the outcast sinner whose very sinfulness made such heavy demands upon the heart of this Peerless Preacher.

3. **THE KNIGHT OF WOMANHOOD.**—The modern position of woman in Christendom is due directly to the influence of Jesus. A comparison of her condition in America and in India will reflect only honor upon the Knight of Womanhood, whose ministry gathered into discipleship these tender and appreciative listeners. He silenced the wondering disciples, just returned from their purchase of food, by his commanding and unspoken right to transgress the customs of the day; the soul of the sinful woman of Samaria was worth saving through the revelation of the water of life; and to do this traditions might be passed by.

Woman did not fill the place of honor and consideration given her to-day. She was but the slave of her husband, who claimed Mosaic authority to put her aside at his pleasure. The preaching of Jesus elevated her to man's side and

fixed a common standard of ethics for both, in this regard differing both from the practical ideals of his age and this, which permits to the man that which would debar the woman from society.

The home at Bethany, the women upon whom miracles were wrought, the tearful and womanly preparations of his body for the tomb, the eager visitors to his open sepulchre—all these testify to the gentle Knight, who willingly braved the censure of his fellow religious workers in order that he might rescue woman from her serfdom of ignorance, sin, and inferiority. His lance of truth broke his enemies' lances of error and conceit. The rights of the kingdom could not distinguish between the masculine and the feminine.

V. The Gentleness of Firmness

1. **THE UNALTERED PURPOSE.**—The gentleness of Jesus in his preaching was united to his firmness. He was practical in his graciousness. His purpose remained unaltered. The enthusiasm of the multitudes, in whom the wonder of miracles overruled every other thought, would have crowned him king. He had come to redeem God's promise that Israel should receive her king, the Messiah. It would have been easier for him to accept the short path to the throne, but his plan led him through sufferings and death to the crown.

With a gentleness of firmness he stood true to his plan. His disciples tried to persuade him into a different course, the spokesman Simon Peter declaring that such a plan should not become effective. With firmness and decision he said, "Get thee behind me, Satan."[1] His brethren failed to understand him and tried to suggest better plans for Jesus, advising him to go to the feast, when Jesus had other duties,

[1] Mt. 16: 23.

and to cease his wonders, which appeared to them the outcome of a disordered mind. Even his mother could not fully comprehend the necessity for the Cross, which came to her as a spear to the heart. His foes did their best to divert his path. But his high purpose called him. He changed neither for friend nor foe.

2. THE SELECTIVE GRACE.—Gentle firmness tells the needful truth. The accurate diagnosis of the disease must be followed by the story of the end, the love and gentleness of the family physician making his sad duty imperative. Jesus would not fail to warn men against the wrath of God because of sin. The poor man who had come into the supper without the proper garment felt the firmness of the host, but gentleness and foresight had made preparation for all guests. Unused or misused opportunities bring their own punishment. Jesus was too true to his mission as the Saviour to permit his tender heart to pass over the firmer demands upon him. His grace was selective, reaching to the need of each occasion.

Jesus was tender but just in his censures. He spoke severely to the self-righteous Pharisees, but his woes had regard as well to the oppressed sinner whom the leaders had shunned. The impenitent man could not secure the blessings of the kingdom. The disciples were slow to learn the lessons of faith: "O ye of little faith." [1] But when the approaching Cross had cast its shadow upon their hearts, and they were oppressed with vague fears, his word of cheer was, "Let not your heart be troubled." [2]

The neglectful Simon was reminded of his lack of courtesy in the matter of water for the distinguished guest, but the poor woman with her tears was praised for her humility and thoughtfulness. The treasurer of the apostles was condemned

[1] Mt. 8:26. [2] Jn. 14:1.

for his commercial spirit, cloaking his desire for theft, while the self-forgetful Mary, conscious only of the coming death of her Lord, received the promise of the eternal memorial of her sacrifice. Praise and censure were justly distributed.

VI. The Gentleness of Speech

1. **TONE.**—The voice of Jesus contained infinite tenderness. Firmness, authority, and greatness of message did not rob his speech of its gentle tone. The preacher of power knows the secret of the harmony of tone and message. People were drawn irresistibly to Jesus' preaching and were won by the sweet cadences of his voice. The gentle heart of the Son of God and Son of man, yearning for a lost world to be redeemed through his personal sacrifice and desirous to bring to effective notice such preparation for redemption, could not adopt the habitual strident, cruel, repulsive tones of a monarch, careless of men's misfortunes. He was the Preacher, who joined heart and voice for the task of bringing men to accept the truth.

2. **INVITATION.**—Grace of message reflects itself in graciousness in delivery. Invitations are supposed to be winsome. The preaching of Jesus invited men out of despair into hope, out of depressing sorrow into victorious joy, out of bondage and ruin of sin into the freedom and benefits of children of God, and out of the prospect of Hell into the promise of Heaven. His service was not to be grievous and galling, his companionship was to be inspirational and saving, and his rest was to come to every willing and tired heart. His peace would conquer fear and doubt.

> "O tender beseechings of Jesus,
> How sweetly they fall on the ear!
> O gospel of grace and of kindness,
> God's love and compassion brought near!"

3. **IMAGERY.**—The imagery of gentleness characterized the preaching of Jesus. From the finer sensibilities came his pictures. The parable of the Lost Son yet remains without equal in all literature for tenderness. The motherly hen with her bustling anxiety to protect her loved ones from the approaching storm, the helpless blind trying to minister to their fellows of the dark, the falling sparrow—these indicate imagery of the heart rather than of cold intellectualism. The shepherd cares not for the trouble and danger and rests not until he can bear the lost lamb in his bosom back to the folded flock.

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry—
Sick and helpless, and ready to die,
Sick and helpless, and ready to die."

4. **DISPELLED SHADOWS.**—Jesus chased away the shadows from the heart. His gentle speech drew men to him, for they were sure of his help and kindness, and the ages have not marred the gentle voice, fresh with power as of old. His own heart might be breaking with the burden of salvation, but he must be the "light of the world." The darkness of sin must vanish. Through the gloom of Calvary fell the gladsome sunshine of Heaven's forgiveness.

CHAPTER XV

THE SIMPLICITY OF HIS PREACHING

Jesus rebuked the ambition of his disciples for precedence in the promised kingdom, using a little child for an object lesson. He might as truly have thus illustrated his own simplicity. The spontaneity, freshness, directness, and plainness of the child's method were his. The style of Jesus' preaching was free from over-adornment and ornateness, from complex construction and obscure thoughts. He did not attempt to secure a reputation for learning through a mystical, intangible, and unintelligible message. His purpose had to do with the eternal destinies of men. He could not afford to be entirely misunderstood. Yet he must address himself largely to people whose power of thought was restricted to the plans of the home, the farm, or the store. They were not scholars with time to unfold the truth delivered in an involved style. So great was this Preacher, so simple was his manner, so like the sunshine was his truth, that the common people claimed him as their own.

I. Simplicity and the Message

1. CLEARNESS.—The preacher must have clear conceptions of his message if he would attain his object through simplicity. Personal haziness and obscurity of thought will impress themselves upon the style. The message must be definite and clear in the mind of the messenger, for he can

hardly hope that his audience will give a clearer form to his thought than he can.

Jesus was confident of his message. The contents of the gospel of the kingdom, which he came to preach, were definitely known to him at the beginning of his ministry. Blind gropings, misleading doubts, recastings of statement, revisions of teaching, attempts to correct errors of judgment, and inappropriate remarks are not recorded in the Gospels as descriptive of his preaching. Whether one may think that Jesus learned from experience and altered his opinions thereby, or that his entire thought-life was shaped from the opening of his public ministry—there being growth in presented truth but not in his consciousness of truth—one must read in the Gospels the story of Jesus' absolute confidence in his own preaching. He knew the what, the why, and the when of a divinely appointed ministry. Undimmed by sin, unhindered by accident, his vision of truth never lacked the right perspective. His was the sight of four dimensions.

2. UNIVERSALITY.—Jesus spoke to the universal mind and heart. He selected individual cases to evoke representative attitudes and emotions. With direct woes and censures he enraged the Pharisees, while he invited the renegade publican, Zacchæus, into fellowship and service and spoke the glad forgiveness to the penitent woman of sin. Such typical opportunities for truth gave him the right to speak with simplicity and directness. These persons could claim specialties only in their direct contact with the Preacher, for he spoke to their spiritual successors of every age.

This fundamental and universal aspect of his message, in which the man of small ability could respond to his call for experienced truth and the man of many talents could find no limits to his genius, had immediate effect upon the

form of the message, giving to it a simplicity that would reach the woman of shame and the man of greed.

Nations distinguish themselves through form, feature, and dress. The Jew is recognized upon the street of Cairo, Egypt, as easily as in Cairo, Illinois; the Turk, the Englishman, or the American could hide neither dress nor voice. Jesus clothed his message in the garments of the world, in which the main trait must be simplicity. The speech of the world must be extremely simple. The universality of a common human nature, long the accepted statement of fact, needs to be supplemented by Jesus' emphasis of the universality of a common redemption and destiny dependent upon individual choice of grace. This Preacher could be simple in speech because he dealt with the basic forces of life and character. Men everywhere could understand him in his chief appeals to right conduct.

II. Simplicity and the Presentation

1. THE SKETCH-BOOK.—Jesus made the world of fact to become the translation of the world of factors. Perfectly familiar to him were the forces of spiritual finalities. Destiny was not a matter of national territory or history, but a matter of individual worth. Jesus made a new sketch-book of the soul from the old one of nature and custom. The pictures of common life would set forth the glory of the inner world of truth and religion, and people would not soon forget the form of the teaching.

A random citation may be given of the pictures in the Sermon on the Mount to show this method of simplicity: salt, light, city, candle and bushel, adversary, customs of Pharisees and hypocrites, treasures, birds, lilies, roads, and wolves. These figures of speech would be well known to his audiences, and Jesus could not afford to present his message

in such manner as to miss entirely the appreciation of the people, though they might appropriate but small portions of his sweeping thoughts. The life that now silently forces men to obey certain fundamental laws could fulfil a contributory place in the destiny for the world that is to be. Pictured reality more easily becomes forceful mentality and spirituality. The mind of the child and the man can share the common joy of objectified truth.

2. IMMEDIATE RESULTS.—Jesus planned immediate results for his preaching. His kingdom should not be limited to apocalyptic blessings; it should be a present reality; the fleck of leaven should begin its immediate task of transformation. A message that might be intended for leisure and scholarly research might be presented in recondite form, meditation, debates between the learned, and continuity of thought being requisite to its understanding; but Jesus was moved by the imperative of instant danger to give lost men their only and sufficient direction for safety. His task precluded learned speech that might be misunderstood; men needed the light and the life of a new motive and dynamic.

The passion for salvation made the words of Jesus lowly in form and pregnant with hope for his own generation. The penitent appeal of one struggling, despairing soul was more to him than the scholarly adulations of the entire rabbinical world. The success of his preaching attests the value of simplicity as an element of style. Men and women of small ability found enough in his preaching to fit their needs and impel them into his discipleship, while a few of the nobler sort gave dignity to the ministry of the Nazarene.

3. PHRASEOLOGY.—The choice of words guarantees or debars simplicity of style. Certain words convey the impression of heaviness, ornateness, involution, or simplicity.

Jesus did not make adornment of style a primary factor in his choice of words. Their beauty is incidental to the greatness of his mission and his message. His spiritual depths might not be appreciated by his audience, but such dulness was due to heart rather than head. His exalted truths did not meet full acceptance, because the people preferred their own debased ideals of the Messiah and his kingdom. Words and phrases were familiar, though filled with new contents and broader applications. Jesus declared that submission to God's will should be the condition of understanding the message which came from God through himself. Jesus spoke the language of the common people, both Greek and Aramaic doubtless being current and well known. Perspicuity was thus fundamental to his simplicity.

III. Simplicity and the Congregation

1. SIMPLE FOLK.—The Palestine of Jesus' day contained a peasantry of simple tastes and pursuits. The storm and stress of modern civilization had not arisen. Life held its troubles, ambitions, trades, professions, hopes, and joys, but these were all less complicated and imperious than those of the Occident of to-day and even the Orient has now lost something of its millennial placidity and lethargy. General culture was not very widely prevalent or sought. The rabbinical learning claimed the attention of students. The people were simple-hearted and free from multiplied wants.

Jesus did not hold himself aloof from these simple folk, but sought them that he might give them his best thought in modes of expression that would afford them a growing comprehension. He poured out his supreme revelation of himself and his truth to these children of narrow horizon. The learned and the ignorant need the same truth but in different forms.

Having chosen a ministry to simple people, conscious that the heart can be moved only through intelligent acceptance of truth, Jesus adapted his message to the mental ability of his audiences, at least in sufficient measure to secure some response, while serving for later enlargement of understanding. These simple people appealed to Jesus, for they were as defenceless as straying sheep without the shepherd. He spoke to them in the language of their own simplicity, but packed his words with new meaning, which many later generations should unfold and apply.

2. AN ORAL GOSPEL.—Jesus did not write his book of theology or ethics, nor even suggest the need of an authentic report of his words by his companions. He delivered his message to constantly changing audiences without further preparation for permanency than the memory of his apostles. Our present Gospels were written after the death of the Preacher. This oral form of preaching made simplicity an essential characteristic of Jesus' style. Reference to a written statement of his preaching would have enabled Jesus to cast his message in more learned form, hence he sought the best ends by his method of oral forms. Not the reader even of ordinary talents, but the casual listener of poor ability, were in mind in his ministry. An oral gospel should mean a simple statement.

A further indication of the demand for simplicity in an oral gospel is found in Jesus' expectation that his disciples would remember his words. He committed his truth to the lives and memories of his followers, convinced that they would grow into a larger appreciation of his ministry and assuring them of the enlightening and illustrative presence and leadership of the Holy Spirit, who should specially empower the nascent church. Simplicity would aid the memory while it need not hinder the depth of revelation. The simple

beauty of the lily appears in varying degrees to the sense of the ploughman, the scientist, and the poet.

IV. Simplicity and the Preacher's Life

1. **THE SIMPLE LIFE.**—The modern advocates of the simple life could have found their chief representative in the case of the Man of Galilee. His personal wants were few, and these found ready supply in the gentle ministries of the women who saw and worshipped his divinity.

His program of royalty did not call for display and splendor, since his kingdom would transcend the limits and glory of earth's pawn-like monarchies. His dress and habits did not exalt him above his simple fishermen friends, with whom he delighted to associate. With conscious dignity of the right to receive attentions he accepted social invitations, preferring the hosts whom the community described and shunned as publicans and sinners; he did not consider it a social error to take his rough fisher apostles to these functions, nor did he seem at all embarrassed that he could not return the courtesy, for his plans forbade a home-life, save possibly for a brief time in Capernaum. Untrammeled by engagements, free and cordial in his friendships, condemning religious cant and sham, Jesus lived a simple life. Simplicity and lethargy in his case did not syncronize.

2. **THE SIMPLE AMBITION.**—It need not appear incongrous to use the word ambition to designate the impulse of this Peerless Preacher. His life was committed to an inflexible purpose. He felt the ethical imperative toward Saviourhood. To reach this goal he must become the Evangelist of his own evangel. He must bear to men the story of God's possible redemption for sinful men, and confirm God's love in an incarnation of love and forgiveness which only the self-directed course to the Cross and

the self-surrender for the task of expiation for sins could satisfy.

His desire was not to be quoted by posterity as a man of letters, a philosopher, or an earthly king. His sufficient memorial should be found in the age-long pilgrimage of the soul to the Cross which he saw in his path. His ambition for Saviourhood took precedence over every other motive, confirming his sorrows and sufferings as preparatory, simplifying his forms of address that some poor sinner might see the coming redemption, and centering all efforts upon this consummation of the ages of revelation and divine methods of salvation.

3. THE CRYSTAL SOUL.—Jesus had the crystal soul. All things came to him without the shadows of doubt, sin, and defeat. His soul, undefiled with selfishness and victorious over the tempter, looked upon the world with unmixed desires and aspirations. His motives were clean, his purposes just, his deeds merciful, his words gentle, and his sacrifice absolute. His simplicity was that of a limpid soul, crystal in its unshaded experiences, brotherly in its regard for the oppressed, and divine in its ability to help. The fountain of eternal life could not issue in a murky stream. The simplicity of truth and love attaches to his words and deeds.

CHAPTER XVI

THE ORIGINALITY OF HIS PREACHING

The question of Jesus' originality did not arise among his contemporaries. It does not occur in the records of his ministry. Modern scholars have sought to discover evidence to prove that this term does not belong to Jesus, and yet he will continue to impress the world with his incomparable greatness. Originality is a term of degrees rather than of kind. Absolute originality would mean isolation from the thought of the past and the contact of the present. The mountain arises out of the plain to which it is joined and by which it is measured.

Transcendence may become a synonym for originality. In this sense the preaching of Jesus was supremely original. No other preacher or teacher has at all approached his greatness. He did not need to assert his originality according to our modern methods, but he fully realized that his work of preaching and healing could not be classed with the service of any other person. Without reflecting upon others one can affirm the pre-eminence of the Nazarene in his ministry.

I. Originality and Environment

1. **HEREDITY.**—Jesus was the child of culture. Upon him focalized the previous forces of his ancestral and national education. He received the ordinary inheritance of the Hebrew boy whose incipient conscious mental life had been fixed by the culture and environments of his race. The larger

forces of the world's thoughts and deeds had so played over Palestine as to give a definite type to the intellectual life of the boy, whose inclinations turned toward pious pursuits. Jesus had his initial contact with the world determined for him. He was the child of the centuries. Whatever heredity could bring to him he accepted, for he was essentially joined to the blood of his ancestry through his mother. The typical inheritance came to him.

But Jesus was far more than the product of heredity. His incarnation as a son of Israel ordained his Israelitish culture, while his transcendence over his contemporaries can find no adequate explanation except in originality. He was all that any Hebrew boy could be, but he was also what no other could be. After all possible recognition is given to heredity and its power, there yet remains the specialty of ministry and character to explain.

He conserved in his preaching every worthy element of his Hebrew culture and went far beyond what these might have prophesied. Joined to the past, moved by the present, he determined the future modes of religious thought and service. His exaltation above other men wins for him the glory of originality. To become the Son of man Jesus became the child of culture; to fulfil a Saviourhood for sinners and to empower his ministry to make effective such a mission, his life had to widen in character and work until it reached beyond mortal horizons.

2. **CUSTOMS.**—Jesus' preaching reflected the customs, habits of thought, and laws of his times. It could not have been otherwise. He must make himself partly intelligible to his audiences. Any page of the Gospels will show this fact. Observe the women at the mill, the Scripture-reading in the synagogue, the children at play, fastings, alms-giving, and feasts.

Jesus was the master of customs. He did not allow them to determine his preaching. With boldness and asserted authority he criticised and transgressed customs in order to give his own interpretations upon questions whose meaning and limits these customs had pretended to fix. His originality could raise institutions and customs above the low externalism of the Pharisees and give them place amid the immortal hills of grace and truth. He could dare assert the higher law for man than the quietism of an unsympathetic Sabbath, and could risk his reputation by helpful fellowship with the sinners. He would not be limited save by his own greatness.

Jesus has been charged with the accommodation of his preaching to the current thought of his times. It is claimed that he simply shared the narrow and erroneous ideas of his contemporaries on many subjects of his ministry, and hence there is little originality in his preaching. Special attention is directed to the doctrines of the Messianic Hope, the belief in a physical resurrection, the teachings about fallen angels, and the idea of the eternal punishment of the wicked. Critics have asserted that Jesus ignorantly accepted these and other false opinions with all the crassness and externalism of his day. Other critics think that Jesus used these doctrines for his own preaching, though he himself did not really believe in them, accommodation being easier than absolute newness.

Against such calumnies we protest. The jesuitic method of making the end justify the means has no more justification in doctrines than in morals. Jesus was competent to pass upon the current theology and was too good to parade his ideas under false forms. Whatever current statements he used were filled with his own deeper interpretation. He did not hesitate to condemn error. Many old terms had become effete with the accumulated opinions of the rabbis; Jesus put new life and power into these, because he gave them a larger spiritual

meaning. His genius and originality transformed the old to make them the symbols of the new life and religion. He must be interpreted not according to the current beliefs but according to his new accent and relations of these.

3. **THE SCRIPTURES.**—Scholars have diligently compared the words of Jesus with the Old Testament to indicate the extent of his dependence and the narrowness of the chance for originality. Sentences, phrases and words have been cited with great gusto. It can not be doubted that the inner life of Jesus had felt the formative force of the Old Testament and that his words are rich in its phraseology, and yet his originality is not thereby lessened.

He did not consider that his ministry was committed to the sole task of expounding the Scriptures. His originality exhibited itself in his unusual treatment of the sacred literature. He aroused the bitter hatred of the current doctors of the law by his boldness in offering new interpretations, changes, and even additions in teachings. He claimed for his own words the same authority that had long been assigned to the teachings of Moses, Isaiah, and the other prophets.

Out of the Old Testament he had drawn help for his own experience and had used it for the starting-point for his ministry, but his genius led him to announce what had not before come into man's religious horizon. He was bold enough to be original in his affirmation that the Mosaic grant of divorce had been an accommodation to the demand of the hardness of men's hearts, while the only true annulment of marriage could be recognized and declared because of marital unfaithfulness. He transferred the sin of adultery to the lustful desire, the act being fully condemned. His own self-sacrifice should replace the Mosaic system and God should be known as the Father.

4. **NON-JEWISH FORCES.**—Many efforts have been

made to show that Jesus received a non-Jewish influence. Greek philosophy, Confucianism, the corrupted Judaistic Essenism, and other foreign systems have been suggested as entering into the thought of Jesus. It is yet to be demonstrated that he really came into actual contact with these forces. The most that can be truthfully said of these alleged dependencies is that the thoughts are the common property of all religious thought. God has not left himself without some witness in the aspirations and strivings of the heart for the supreme values of life, even though the people have wandered into corrupt heathenism. Similarity in thought and expression does not indicate dependence always.

Evidence is yet wanting to show that Jesus borrowed from these non-Jewish ideas. Jesus confirmed his claim to originality by his stress and spirituality, given to these basal gropings for truth. He brought them from the place of hope and darkness into a divine authority and light.

II. Originality in Method

1. **THE MIRACLE ACCESSORY.**—The homiletics of Jesus contained the miracle accessory, which no previous teacher or later preacher ever distinctively employed. With the Hebrew prophets there had been sporadic miracles for definite occasions, and later apostolic preaching was associated with miracles in the name of Jesus Christ. But Jesus made miracles an essential, though subordinate, part of his homiletics. It was his unparalleled originality that made it possible for him to give this visible, attractive, and unusual attestation to his oral ministry. Imitations of this method have only heightened his value. In this homiletical method he differed from other speakers not in degree but in kind. He stood alone.

2. **DISCOURSE FORMS.**—There is originality of use

and originality of invention. Of the former Shakespeare is a towering example; so likewise is our Lord. The ordinary forms of discourse were used by Jesus, but with new force. The Hebrew favorites of wisdom sayings, the interrogation, humor, irony, invective, persuasion, and the parable entered naturally as discourse forms, for Jesus adopted the speech of his day. His originality here was in degree, not kind. He has especially immortalized the parable as a homiletical instrument.

3. **POWER AND AUTHORITY.**—Jesus was original in his preaching with power and authority. His was a new note in public discourse. His age was familiar with the recital of second-hand opinions. New thought had a ban upon it; only the old was true, even though the infirmity and senility of age attached thereto. Yesterday completed the time limit of thought; there could be neither to-day nor to-morrow.

But Jesus was not near-sighted. Fresh and pungent, clear and catchy for the memory, his words could not be compared to those of the accredited teachers without detriment to the latter. The public was quick to notice the new method. His friends rejoiced, and his foes were provoked, to recognize his genius and originality. The power of the Holy Spirit and the authority of immediate knowledge of the truth could not fail to give his homiletics an original element.

III. Originality in Doctrine

1. **NEW ACCENTS.**—Accent is interpretative of truth and indicative of the mental ability of the preacher. To make a familiar friend radiate a new glory is the privilege of genius, artist, poet, inventor, and preacher, sharing the common aim with varied means. Humility had been accented previously, but Jesus was the first to gird himself with towel to bathe his disciples' feet in order that humility might have a fadeless

example. Men had before spoken of brotherly love and forgiveness, but no one had ever stressed them into symbols of the divine graces. The Good Samaritan was a new interpretation of the brotherhood of man seen in the brotherhood of need. The accent of Jesus was original.

2. **NEW TRUTHS.**—Jesus made contributions to religious thought. He did not confine himself to worn-out truths, even though he rejuvenated them. A brief citation may be made of these new revelations of Jesus. He preached the fatherhood of God as applying only to those who had been joined in the fellowship of nature to himself through the mediation of the Son.[1] From him came the doctrines of the new birth,[2] the exaltation to greatness through humble service,[3] the personal leadership of the Holy Spirit in the individual and corporate life of Christianity,[4] the Church as the organized force for righteousness in the kingdom of God,[5] and the universal priesthood of believers.[6]

IV. Originality in Person

1. **CHRISTOLOGY.**—His personality is fundamental to his originality. Christology explains homiletics. Jesus remains without a peer in preaching because no other approached his person. Apologies are made for men on the ground of their age-limits and sins; they must be judged according to the standards of their times. But no one thinks it necessary to speak thus of Jesus. His originality was due to his unique personality, for he was the Son of God and Son of man. Back of his words was himself. Elements and forces of deity and humanity met in indescribable and indivisible unity. One may think into separation these two

[1] Jn. 8: 42, 44; 14: 23.
[2] Jn. 3: 3–8.
[3] Mt. 23: 11.
[4] Jn. 14: 26.
[5] Mt. 16: 18, 19.
[6] Jn. 4: 21–24.

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sides of his person and even try to refer certain experiences of his life to each, but the oneness of life is in each word and act of Jesus. He was the original and Master Preacher because he was the God-man.

2. **ENDOWMENT.**—Here it will suffice to indicate that Jesus' mental and spiritual endowment were not in the ordinary measure. Breadth of truth, depth of understanding, and sympathy for the sinful and destitute differentiated Jesus from other persons. His inner life was beyond the range of men. Intellect, emotions, and will functioned more nobly than in any other individual. Jesus had more of himself to put into his discourses than other preachers. His ministry reflected his endowment.

3. **SELF-COMMUNICATION.**—Jesus was more than a formal announcer of truth. He gave himself in and through his preaching. The sincere believer in his message felt that somehow the graces of the Preacher's own life had flowed into his own. Jesus re-incarnated his message in the lives of his followers. A creative force accompanied the delivery to enable the penitent heart to attain the benefits of a new life; invitations to discipleship were accompanied by an invisible but powerful enabling power that brought the person into harmony with Jesus at least in essentials.

Jesus made disciples by his self-giving. Personal magnetism and grace and persuasive oratory would not suffice to explain this element of his originality. He so imparted himself to men as to make them like himself. No other teacher or preacher could claim such originality. The later Christian preaching has discovered the same results in the preaching of Jesus Christ; lives have been transformed and transfigured. In his own ministry Jesus exercised this divine prerogative. He can not share this privilege with another; he remains incomparable and original.

V. Originality in Life's Outlook

1. **HOMILETICAL EGOISM.**—Jesus' preaching was original in its homiletical egoism. His outlook upon life was personal and self-centered. His preaching radiated from himself. What he would be and do in the history of men constituted his message. This was his prerogative, declared in his words, confirmed in his deeds, and redeemed in his post-resurrection effects upon men.

Even the most ambitious aspirant for honors would hardly dare to imitate Jesus in this regard. What would be egoism in Jesus would degenerate into egotism in another. Lovers of self there have been who have sought their own prominence, but they have usually been regarded as arrogant impostors. It seemed natural that Jesus should have filled his preaching with himself. His outlook was from within outward.

2. **NEW WORLD-EPOCH.**—The preaching of Jesus was original in its prophecy of a new order for the world. Through him and his preaching a new state of religion should come into being. Let a few cases be enough to justify the contention.

Jesus called the Twelve that he might form the apostolate with an age-long supremacy over the forces of evil. He gave a preliminary outline of the organic principles of the church, whose mission should enlarge with the years. He affirmed that contact with God could come only through himself as the Son of God. He invited the weary and heavy-laden ones to himself for rest and assumed to draw all men to himself. Other men have had their Utopias, but Jesus realized his. His preaching held out for the world a new epoch. His life, death, and influence made such attainable. He was original in his gift of a new perspective and a new start to the world's history.

CHAPTER XVII

THE AUTHORITY OF HIS PREACHING

Authority characterized Jesus' preaching. Gathered in Temple, synagogue, or home, grouped in the freeness of a wayside stop, his audiences were awed by this strange element of authority, whose rarity was as attractive as perplexing. Their own honored leaders had not been like this new Preacher. Chagrined at his personal applications, angered at his rebukes, comforted by his promises, enlightened by his wisdom, accepting or rejecting his message, his varied auditors were compelled to confess to the dignity and authority of Jesus' preaching.

I. Authority Expressed

1. **IN TONE.**—The voice of Jesus rang with the royal splendor of the King of the Ages. The consciousness of kingship lent itself to his speech, giving a dignity and worth even to other themes than the kingdom of heaven. Character expressed itself in the tone as in the matter of his preaching.

Based upon his consciousness of God, vibrant with important truths for the world, intensive with personal applications, Jesus' tone of authority in its impassioned tenseness carried his message beyond the ceremonials of worship into the inner life. He was not a sycophant, flattering men into his cause. Regardless of the favor of the privileged classes and despising the shams of the accredited leaders, he put into his preaching the note of authority that impelled atten-

tion and directed men into discipleship. His was not the hesitating tone of a seeker for truth. He spoke with tones that sought no apology.

2. IN ADDRESS.—Jesus' personal bearing and demeanor were authoritative. With him there lacked any effort to secure the good-will of men by acceptance of their senseless traditions, nor would he attempt to conciliate his enemies who might have the advantage of social, religious, or civic prominence and power.

His step was firm and confident with his unalterable purpose of salvation for the lost world. With undaunted courage he looked into the faces of his foes, scowling with disapproval, glaring with hatred, or contorted with envy. He carried himself with the air of one whose resources would not fail even under the most critical and severe demands. His manner of address, his customary appearance, and his unbroken serenity evidenced his right to speak with assurance upon themes that might control the destinies of men and nations. In his first visit to his boyhood home of Nazareth, when his fame had begun to spread, his application of the Scriptures to himself caused the enraged congregation to lead him forth with the intention to cast him from the cliff adjacent to the city; "but he passing through the midst of them went his way." [1] He did not put out his hand in objection to the plan, but somehow his manner so awed and cowed them that their plan failed.

3. IN IMPERATIVES.—His authoritative preaching further exhibited itself in his imperatives. Jesus did not confine himself to the optative mood either in his inner emotions or his outward words. He commanded.

Men were impressed with the sense that obedience would bring welfare and joy, while disobedience would lead to ill

[1] Lk. 4: 30.

results. The demons heard his voice and were glad to escape into their former habitat in the dark abyss. The sinful man and woman turned into the path of uprightness and discipleship at his word. The fearful disciples, whose hearts were moved with wonder that Jesus could speak to the turbulent sea and be answered with a great calm, voiced the prevalent impression created by Jesus' imperatives. "Who then is this, that he commandeth even the winds and the water, and they obey him?" [1]

II. Authority Compared

1. WITH CURRENT TEACHERS.—Jesus taught in the synagogue in Capernaum. "And they were astonished at his teaching: for he taught them as having authority, and not as the scribes." [2] The people were not long in observing the new accent in Jesus' method. The rabbinical method was familiar to them; here was something new. The scribes marketed the shelf-worn opinions of illustrious teachers of the past, but Jesus offered the uncut pages of a new revelation. They called to their support the names of the dead scholars, but he never cited any one in his behalf; his own word was more authoritative than that of all ancient scholarship.

Jesus did not care for the aristocracy and traditionalism of letters. His authority differed from the scribes and Pharisees in its source, methods, and worth. In contrast to their authority of book opinions, ancient traditions, and external ceremonials he presented an authority of personality, originality, and spirituality.

2. WITH LATER PREACHERS.—Jesus spoke in his own name as the incarnation of truth. Later preachers have been discoverers and interpreters of truth. His authority was

[1] Lk. 8:25. [2] Mk. 1:22.

primary and personal, theirs secondary and interpretative. Prophet, priest, poet, and preacher with their visions of the eternal verities have been subject to the conditions of the nature and author of truth for their personal appreciations, for as seers and apostles they have been forceful and useful, but limited, in their concepts and declarations of truth. Jesus alone among men had the right to assert his pre-eminence. "I am the way and the truth and the life."

The Christian ministry dares not arrogate to itself even the faint likeness to his authority. His is the only voice without uncertainty in commands and preaching.

III. Authority Challenged

1. **HIS CRITICS.**—Fearful of the turn of popular favor from themselves toward Jesus and unwilling to endure this degradation, the religious leaders strenuously resisted the authority of Jesus. The scribes and Pharisees were specially interested. They saw the increasing weight that came from this new accent of certainty and authority.

2. **THEIR CHALLENGE.**—Recall here the former discussion of the polemics of Jesus. Added to the numerous charges against Jesus was this challenge of his right to speak with authority and finality upon religion. This opposition went beyond a general attitude of antipathy and became definite and serious in its direct and formal challenges against his authoritative manner and words.

This new homiletical method of the Nazarene brought the methods of the scribes and Pharisees into an unwilling eclipse. They became offended at him because they were really opposed to crowning Jesus as Master over their thoughts. Intellectual and professional pride stood in their way to prevent such abdication in his favor. Instances of special mention of his authority and frequent demands for

signs show how large a place this homiletical trait held in provoking their hatred to Jesus. They presented a quasi-legal challenge in requesting his credentials for his Temple ministry, but their real spirit had been previously demonstrated in efforts to entrap him in word or deed. Jealousy is a keen inventor of weapons. The repeated calls on him for justification of his methods were really based on their knowledge that his authority far out-classed their methods and abilities and would easily win the people away from their leadership.

The scribes and Pharisees would have limited Jesus to the parrot way. They would have denied him the right to work miracles and to preach with freshness. Let him return to the ancient fathers for his statements of truth. But Jesus did not enter such bondage to the past. His word came with authority.

IV. Authority of Personality

1. **SELF-ASSERTION.**—Jesus' note of authority was due largely to his self-assertion. His authority did not depend primarily upon a codified system of revealed truths. He made extensive use of the Old Testament, but he did not base his right to speak with authority upon his similarity to or fulfilment of the teachings found there. He recognized in this sacred literature the divine message for ages past, but for the present and future needs of men he regarded his own words as of equal authority and force. In his own life he was his own final source of appeal, since he and the Father were one.

The authority of a book, however sacred and high in origin, may become ineffective because unread and therefore powerless to indicate the applications of truth to special cases. The authority of personality becomes communicative and

directive for duties. The heart's throbs, the variety of endless contact, and the adaptability to actual needs were resident in Jesus' authority of personality.

This personal element was extended further and became self-assertive. Inexplicable, subtle, powerful, the force of personality lay behind the preaching of Jesus. The man behind the message is not less useful and directive of success than the man behind the gun. The sermon in ideal is really the preacher expressed. Omitting reference to the claims and offices of Jesus, it may yet be affirmed that he was authoritative in preaching because he impressed himself upon his audiences. Without personal appropriation and incarnation of the preached word the preacher would be only the spokesman of platitudes and generalities. Preaching and almsgiving are bound by the common law.

> "Not what we give, but what we share;
> For the gift without the giver is bare.
> Who gives himself with his alms feeds three—
> Himself, his hungering neighbor, and Me." [1]

Jesus' self-giving gave authority to his ministry. His preaching was neither a profession nor an avocation, but a life, his message coming as the outflow of personality. This spiritual self-assertion found spontaneous illustration in the contact with the woman with the issue of blood. The poor timid invalid came amid the crowd, as Jesus was on his way to the home of the prominent Jairus, and touched his garment with trembling fingers. "And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned himself about in the crowd, and said, Who touched my garments?" [2] To his spoken words he gave the same self-giving that had so quickly and wonder-

[1] Lowell, *The Vision of Sir Launfal.* [2] Mk. 5:30.

fully responded to the appeal of the wretched woman. Directness and efficiency were thus guaranteed to his ministry.

2. DISCIPLESHIP.—Jesus said, "Follow me," and men assumed their new duties of discipleship with the feeling of satisfaction from right conduct. He called men to accept his Mastership. He did not coerce them into obedience, but somehow his authority impelled them to find in him their ambitions realized, their joys enlarged and purified, and their hearts filled with peace.

His method did not destroy the autonomy and initiative of the individual will. His personality and mission entered into the life of the believer. Those who answered his call to service rejoiced in their reflection of his glory and likeness, and felt no restraint in their preference of his will to their own. Regnant over the material world, whose laws gave no discordant token of infraction by his spiritual supremacy, Jesus changed not his claim of royalty when he commanded men to submit their plans to his direction, to forsake their homes for his sake, and to recognize his right to rule supremely over men. His authority was inclusive of lordship.

In the success of his leadership in his own day and in the Christian centuries Jesus rescued from presumption his demand for absolute trust from men. His personality and destiny confirmed his authority.

Disregard for this call to discipleship brought a guilty conscience. The rich ruler, whose record had been so upright and legalistic, received from the new Preacher the condition for entrance into eternal life: "Come, follow me. But his countenance fell at the saying, and he went away sorrowful." [1] Jesus had required of him the test of character, the exchange of wealth for discipleship, and the man could not part with his money. But with the choice there went the consciousness

[1] Mk. 10:22.

that he had followed the lower road. His sorrow indicated a recognition of Jesus' authority. A bitter conscience testified to the truth. The foes of Jesus doubtless had certain promptings to follow him, but these impulses were stifled in more intense hatred and opposition to him.

V. Authority of Purpose

1. **MESSAGE.**—Jesus spoke with the authority of a message divine in origin and universal in its application. He did not come for philosophical disputations and social entertainment. Definite in his own mind, committed to him by the Father, and essential to the welfare of men, his message was worthy of attention and acceptance. It was God's promised but delayed revelation of eternal life through the Messiah. It carried an obligation to every one who would enter such a life. Jesus was more than a prophet and preacher of righteousness. His demand for civic righteousness would have justified his tone, while his appeal for personal integrity could hardly have been expressed in other forms of address.

Efforts to better the social and economic conditions of society would have given a great incentive to Jesus' preaching, which greatly affected these as secondary results, but his chief concern was to prepare men for the eternal estate of the soul. Upon the darkness of sin, suffering, and human inequalities in the strife of life had fallen prophetic glimmerings of the future world, but it was the duty of Jesus to declare the noonday splendor of the doctrine of immortality with its consequent worth to the present life. To such a message, burdened with the instruction for two worlds, there could not be found place for an apologetic tone. The tone must comport with the dignity of the message.

2. **MISSION.**—To his message Jesus united the authority of his mission. He had a message that had never fallen on

human ears; he had a mission that no other could perform; a message to deliver, a mission to accomplish.

The marvel would have come if Jesus had not spoken with unusual authority. His message told of God's plan for human salvation, his mission realized this plan; his message was expressed in words and deeds, his mission in life and death. His message made him the Preacher, his mission the Saviour. His full vision of himself as the Man of Sorrows, despised and rejected of men, his anticipation of the struggle in the shadows of Gethsemane, his prospect of Via Dolorosa, and his insight into the coming tragedy upon the Place of the Skull gave him the right to speak absolutely and authoritatively. His unique advent was for this end.

Peerless in personality, isolated in greatness, uniquely the Son of God and Son of man, and gifted with a world's redemption, Jesus knew that his mission entitled him to speak as no scribe or Pharisee could speak. His words were full of grace, strength, and confidence, since they were the children of his purpose to fulfil his mission. Not once do we read in the Gospels of his lack of assurance. He kept the unbroken equation of his message and his mission. There was no discord between duty and service with him.

VI. Authority of Relations

1. TO GOD.—Jesus' relation to God gave authority to his ministry. The Prologue to the Fourth Gospel suggests some of these relations. The Gospels agree in sketching from varied angles of vision the same Word of God. Of himself Jesus said, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things."[1] The same truth of relations is acknowledged in the Intercessory Prayer:

[1] Jn. 8: 28.

"The words which thou gavest me I have given unto them." [1] Behind the Preacher stood the Father, loving, helpful, and omniscient. Jesus could measure his authority by his union with the Father. More fitly than prophet or seer, whose visions of truth would be limited and mediated through minds touched by sin, Jesus could preach and declare to men his holy union with God as the basis for his ministry. The Son knew what lay nearest to the heart of God. He had God's authority.

Jesus departed from the prophetic custom in the use of the formula, "Thus saith the Lord." He never used it, or appealed to a higher source than his own words for their confirmation. This intimate fellowship with God brought him the right to say, "Verily, verily, I say unto you." [2] His own words were to be obeyed equally with those of the Father. Out of the depths of his own unity with God and his own immediate conception of truth he brought his message. He really exemplified the original root meaning of the word "authority" in the Greek ἐξουσία, derived from ἔξεστι (ἐκ out of, εἰμί to be). The ministry of other days must present a "Thus saith the Lord" for its delegated authority.

2. **TO MEN.**—Jesus was the Son of man, the heir of all the ages, hence he could preach more clearly than others upon the vital problems of man's destiny. The myriad voices of men in distress came to Jesus as calls upon his sympathy. Men were saying,

> "But what am I?
> An infant crying in the night:
> An infant crying for the light:
> And with no language but a cry!" [3]

[1] Jn. 17:8. [2] Jn. 1:51, and often.
[3] Tennyson, *In Memoriam*, Canto LIV.

Jesus answered this infant cry with himself. Upon his heart fell the shadows that saddened others; the minor chords of human woe made his own heart-strings quiver with the sympathetic melody; the threnody of misfortune and the dirge of death found a response in his tenderness and help. He entered into fellowship of a common life with his fellowmen, alive to their disappointments, touched by the feeling of their infirmities, tempted with their struggles, and able to succor every tempted soul. He knew the trials, aspirations, and needs of men, for his insight into life was piercing, comprehensive, clear, and interpreted by his own experience.

His words were authoritative with the strength of a fulness of his entrance into the entire life of the world. His mind and heart garnered the full harvest of human experience, excluding the thorns and thistles, which they could not house. His preaching caught the authority of the double relationship. Out of his complete divine Sonship he could bring the message, which could be applied according to his knowledge of men that he brought from his complete human sonship.

VII. Authority Correlated

1. **TO MIRACLES.**—Though not thus primarily designed, Jesus' miracles accented his note of authority. The popular mind was easily impressed with this marvellous display of superhuman power. Misunderstanding of its function led the people to ask for false exhibitions of it, expecting that Jesus would satisfy their demands. Those who had been the beneficiaries of this power, either personally or from family ties, would naturally respect the word of the miracle-worker and consider it as binding, while the beholders of his deeds could but acknowledge the presence of the extraordinary in him.

The ability to force disease and demons to forsake the body

and mind carried with it the presumption of ability to speak duty for the cured. The blind man at the Pool of Bethesda, when healed, was willing to brave the censure of the leaders for having violated the ordinance about the Sabbath, for Jesus had given him what no other person had attempted to bestow. It might be wrong to heal on the Sabbath, according to the traditions, but the rejoicing man accepted the word of his benefactor. This relation of miracles to his authority needs but a reference to emphasize it as true.

2. **TO FORGIVENESS.**—Power to forgive sins lent authority to Jesus' preaching. More than once he made the penitent sinner rejoice over the gift of forgiveness. When criticised for this Jesus attested his right by miracles. It would be as easy to do the one as the other. The case of the Capernaum paralytic correlated the two prerogatives of the Son of man. God had revealed himself in Jesus that men might have the blessing of forgiveness personalized and applied.

Through this divine right Jesus caught the ear and heart of the sinner whom all other teachers had spurned and despised, but whom Jesus made the basis of his work. In two worlds his word became supreme—the world of the penitent sinner and the world of the rejoicing saint.

VIII. Authority Limited

1. **BY THE SOUL'S RIGHT OF CHOICE.**—The preaching of Jesus was not with the authority of spiritual despotism. He respected the dignity of man as a selecting intelligence. The soul has the supreme right of choice, competent to follow the narrow, upward path that leads to the eternal city, or to walk the broad, popular road whose end is lost in the pit without bottom, the wailing-place of the damned.

Jesus offered the privilege of life or death; but he recognized the free and sovereign soul, whose destiny another could not assign. Here obtained the limitation of the law of free personality. The great Preacher held this inviolable. He would not compel a free man, though the compulsion would bring the higher destiny and joy. Motives to stir the soul to act, incentives to right conduct, and instruction as to the right were given, but not coercion. This pristine and essential right of the soul was respected. It limited his authority.

2. **BY JESUS' LIFE-PLAN.**—The general treatment of the place of authority in religion belongs to theological philosophy, and our study is limited to homiletics. It is here pertinent to remark that Jesus himself limited his authority according to his life-plan. He came to save sinners, not to exploit wonderful theories. He confined his authority and themes to religion. Ambition for honor as poet, philosopher, or scientist did not disturb the serenity that came to him through the consciousness that he was doing the will of God and in so doing was accomplishing the most possible for men. The religious sentiment is the most vital and powerful of all human capacities. Jesus spoke to this part of men. He did not make excursions into by-ways of truth. He spoke, and men have learned to believe in the finality of his words, because he kept to his purpose of Saviourhood.

CHAPTER XVIII

THE POWER OF HIS PREACHING

Jesus was a preacher with spiritual dynamics. His preaching was in power, insistent for attention, directive for conduct, and creative of character. The pulpit to-day seeks a dynamic that guarantees the reception of the message and meets the desire of the pew for a man with power. Jesus was thus gifted.

I. The Power of Personal Magnetism

1. ACCESSIBILITY.—Jesus was not a hermit. He did not reserve his ministry to the favored few to whom interviews might be granted for social, civil, or religious considerations. He walked the lowly path of men.

> "Where the many toil together, there am I among my own;
> Where the tired workman sleepeth, there am I with him alone." [1]

He entered the hut of the poor and the palace of the rich, preached in both synagogues and the Temple, and touched elbows with saint and sinner. He was accessible to all men with their manifold varieties of life and varied calls upon his favor. He was under the public eye almost constantly, seasons for quiet meditation and prayer being occasional and difficult to secure.

Personal magnetism was contributed through this contact with men. Because of this openness of approach to him, the people felt that they shared his life, their burdens could

[1] Van Dyke.

be placed on him, and their frailties and sins known and forgiven. The pressure of the hand, the look of the eye, and the physical nearness condition personal magnetism, since one is rarely moved by the distant person with whom there have been no face-to-face relations. The recluse may win reverence, regard, and even awe, but he will never through his personality attract men to himself. The man among men stirs the affections that bind, quickens the imagination to nobler visions of truth, and incites men to heroic action. Jesus had this dynamic of personal magnetism. The door of his heart was always open to the guest.

2. GRACIOUSNESS.—The churl is never magnetic. The man of gracious bearing and considerate deeds has the power to attract men, to mould them to his aims, and to make disciples. Whether or not we can think of Jesus with smiles and laughter, the records show that he was gracious and gentle, friendly and magnetic.

Sent of the Father to teach men the way of goodness, and commissioned to a personal evangelism of love and sacrifice, Jesus put into his ministry the attractive graciousness that was prophetic of his later ability to draw all men to himself. He gave attention to every occasion with a compassionate regard for the needy ones who might come at inappropriate times and bring work to the tired Preacher. His evangel of salvation, mediated through his own life as a ransom for sin, was declared with a magnetism that gave it power to reach the hearts of men while it indicated the greatness of the Preacher.

3. THE PERSONAL EQUATION.—The personal equation may not be definitely defined, but it lies behind preaching. The intangible, moulding, spiritual, and personal element of character must be added to any formal analysis of magnetism. What the preacher is will determine the power of his ministry. The power of personality is stronger and

more enduring than that of word or deed. The memory may slip its hold upon these externals, but the life will continue its influence. Accessibility and graciousness must be accompanied by the personal equation to secure magnetism. In many ways this third is the most important trait. Jesus had the dynamic soul. He was essentially magnetic. He was the heart's magnetic pole.

II. The Power of Delivery

1. **VOICE.**—Jesus' voice of authority contributed to his power. His delivery was confident and authoritative, because in his inner life there were no misgivings about doctrine and lax convictions. His vocation required his voice of power. Apology and conciliation do not create the impression of power. In his delivery Jesus compelled notice even by his tone.

2. **COURAGE.**—The Man of Galilee was a man of courage. His correct judgment of men and crises gave him unerring insight into dangers which he could avert or meet while his enemies sought to entrap him in word or deed. His woes against intrenched wickedness and Pharisaical hypocrisy showed his fearlessness. He was not abashed at the notice of the governor, who would fain have killed him. To Herod he sent this message: "Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected." [1]

He would not soften his call for personal repentance and piety, by which men might appropriate the benefits of the Messianic kingdom, even though this high ideal of religion might enrage the religious formalists and lead them to attempt to create popular opposition to himself. Courageous and careless of personal dangers, he delivered his Father's

[1] Lk. 13:32.

message. If his truths attacked the social and religious vices of his day, the duty of readjustment should be for the offended classes, since he could not alter his criticisms. There is no intimation in the Gospels that he ever shrank from the bitter hatred and influential power of his foes, whose wrath could go so far as to cause them to gnash their teeth and to plot violence. His undaunted soul faced them with calmness, without retraction of statements, and without a lowered eye.

The same courage that stood before his enemies turned to his disciples and friends to accuse them of false, temporal views of the kingdom. He charged his apostolate with narrowness and lack of faith; he condemned their unseemly strife for pre-eminence in the coming kingdom, and indicated defects and lapses in service even in his favorites. His was the power of a courageous delivery. The coward can have but an incidental control over an audience. Men delight to respond to the oratory of a great soul, in his own life victorious and manly.

3. **DIRECTNESS.**—This is a valuable element of delivery. Jesus preferred the short way to the heart; he would not ramble. His method of direct application was intended to reach the audience and differed materially from that of his contemporaries, who lacked in orginality and immediateness. The intense enmity, the penitent confessions, and the joyful fellowship of new converts testified variously to the power of Jesus' direct appeal. He distributed to each individual his portion. Such preaching could not escape power and efficiency.

III. The Power of Adaptation

1. **TO OPPORTUNITY.**—The orator's opportunity came to Jesus naturally. He knew when and what to speak. The preacher must seek the right moment for his message. The

book may await the mood of the reader, but the public speaker must discern his opportunity, which may pass quickly and beyond recall. He must read the signs of the times.

Jesus adapted himself to the shifting occasions. A storm could furnish him the time to reprove his faithless disciples; criticism of himself for companying with sinners gave him opportunity to deliver the three parables that show the value of even one lost man; he could condemn the avarice of the traitorous treasurer of the apostles while giving the prophecy of Mary's endless memorial for her gift of precious ointment. His words of warning, rebukes, promises, and instruction in discipleship were always appropriate. There was never discord between occasion and his plans. He did not misplace his energy.

2. **TO SUPREME NEEDS.**—The soul's supreme needs were fitly met by Jesus' preaching. He adapted his ministry to the real issues of life. The primacy of the spiritual life was declared in his command, "Seek ye first the kingdom of God." He could easily have suggested an economic program, have become a social reformer upon lines of external improvement in environments, have preached a crusade against tyranny in government, and have set himself up as the judge to settle private disputes; but, however worthy these might have been, he preferred to limit his course to a ministry to the supreme needs of men, which are resident not in outward conditions, civil welfare, or legal morality, but in spiritual obedience to the sovereignty of God in each act and thought of the inner life. He could move men to discipleship upon this centralizing theme and purpose.

The balances would not evenly stand with a lost soul and the whole world in either side. Jesus chose the greater value and preached his gospel of individual worth and salvation. His adaptation was accurate, hence powerful.

3. **TO VARIETY OF CHARACTERS.**—The audiences of Jesus gave him a great variety of characters, increasing thereby the chance for failure to adapt the preaching to the individual needs. All sorts and conditions of men gathered to hear him. The fundamentals of nature obtain in all people, but the variety of individual expression is almost proportionate to the number of people. But Jesus knew how to meet each case upon its own merits. The proud and impenitent, the poor in spirit and worldly goods, the penitent sinner, and the earnest disciple all grouped around Jesus for his direction. Errors of judgment and treatment did not mar his ministry. He did not lose power through mistakes.

IV. The Power of Kingship

1. **MESSIANIC CONSCIOUSNESS.**—Behind his public ministry lay the Kingship of Jesus. He knew himself to be the promised Messiah. This Messianic consciousness was personal and definite, giving form and power to his plans of work. The early periods of his ministry did not show any wavering of this idea, though he did not give the same prominence to his Messianic vocation then as later.

His incarnation as the Son of God and Son of man gave him this absolute assurance of his Messiahship, denials of which are made by scholars who seek to eliminate the miraculous from the life and work of Jesus. His own heart was filled with the idea of reigning over the hearts of men as their King, not with hopes of personal glory alone but of help toward their salvation. Jesus' preaching reflected this inner confidence that he only among men had the right to indicate the duty of all others.

2. **MESSIANIC ATTESTATION.**—Every credential to Jesus' ministry increased his power. Confirmation of his

Messiahship brought enlarged influence over men. God gave abundant evidence of his approval to his Anointed through the heavenly voice at the baptism, the transfiguration, the sinless character, the miracles, and the other proofs of Jesus' divinity. The attested Messiah became the powerful Preacher.

3. **MESSIANIC RECOGNITION.**—The threefold gift of Kingship—the Messianic consciousness, the Messianic attestation, and the Messianic recognition—gave to the preaching of Jesus the power of complete authority. As recognition of his Messiahship grew his power enlarged, for his followers became enthusiastic in telling others the glad tidings.

V. The Power of Miracles

1. **PHYSICO-SPIRITUAL.**—The power of the miracles of Jesus was physico-spiritual. From him went forth energy to heal the sick, the cure being effective without the special attention of Jesus, as in the case of the woman with the issue of blood. Both physical and spiritual infirmities felt his power, which may not be fully analyzed, but which may be observed in its results. The word dynamics is a good designation of his miracles. Therapeutics have furnished methods, but the final reasons for miracle power are yet to be discovered.

2. **HOMILETICAL.**—Miracles afforded Jesus the opportunity to speak with more power. Men were attracted to him and impressed by this extraordinary accessory of preaching. The worker of miracles appeared larger and more competent to direct thought than a preacher without this gift. All nature had given him obedience, and human nature easily fell under the same spell of this dynamic personality.

VI. The Power of Thought

1. **DEPTH.**—Jesus was a profound thinker. Eternal in its significance, in content revealing the needs of life, and burdened with the salvation of a lost world, the thought of Jesus dealt in the fundamentals of thought and reached depths which the human mind could not fathom. He did not deal in trivial and surface truths. He uncovered to the earnest thinker the spiritual verities that lie deep down in the fulness of divine wisdom. Only a thoughtful message could hold the attention of the scholars of all times. Jesus is yet the subject of investigation, and his words have not lost their charm and power.

2. **PENETRATION.**—The thought of Jesus penetrated the superficialities and religious cant of his day and came to the real issues of life. Beneath the cold formalism and burdensome ceremonialism his message reached to vivify the heart and life. There was no condition of sin and suffering that he could not touch, no anguish that he could not relieve, no despair that he could not turn to hope, and no callous heart that he could not soften.

3. **COMPLETENESS.**—The message of Jesus was complete, revisions and additions being needless. His thought was symmetrical and full. All departments of human knowledge did not enter his plan, but upon religion he gave all the light that men would need in his time. He laid the foundation for a larger revelation when men should be able to receive it, after his own ministry should open their minds to God's new method of worship. Speaking to the basal experiences of men and knowing their natures, Jesus delivered a comprehensive and final message. His principles for religious worship and service may apply to every possible occasion known to men.

VII. The Power of the Holy Spirit

1. **BIRTH OF JESUS.**—The birth of Jesus was mediated through the Holy Spirit. The reverent student must confess to great mystery here and should appreciate the holy reticence with which the Gospels record the event. The angel Gabriel gave the wondering Mary this message: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." [1] Another brief record is: "Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit." [2]

The doctrine of the Virgin Birth is here declared. Matthew and Luke evidently intended to teach that the birth of Jesus was due to the power of the Holy Spirit, unmediated by the ordinary processes of fatherhood. Questions of physiology and psychology relative to this event have not had satisfactory statement, nor does the present widespread discussion of the doctrine give indication of their final settlement. Acceptance of the mystery and the miracle seems the better course. The method of the event, the limitations of deity, and the exaltation of womanhood may call for continued wonder, but these will not hinder belief in the real and engaging fact that Jesus was the Son of God in a way that no other person has been or could be. The Holy Spirit entered into such relations with the Virgin Mary as to exert a physical, spiritual, and formative force over the inception of the earthly life of Jesus.

This power of the Holy Spirit in his birth gave to Jesus' preaching the element of strength and divinity. Since father-

[1] Lk. 1:35. [2] Mt. 1:18.

hood transmits nature and partial likeness even in earthly generation, Jesus bore the impress of the character of the Spirit of God, whose personal effects would linger beyond the conception and prenatal life of the Son and stretch out to the end of his days. Child of the generating Spirit of God, Jesus translated his Sonship into terms of human salvation and brotherhood. His homiletics received the direction of his person, fathered and characterized by the Spirit for his earthly life.

2. **EXPERIENCE OF JESUS.**—In word and symbol John the Baptist testified concerning the Mighty One who should be so great that he himself would not be worthy to unloose his sandals: "He shall baptize you in the Holy Spirit and in fire." [1] "The same is he that baptizeth in the Holy Spirit." [2] The ministry of Jesus was to give direction to the Spirit's operations. The baptism of the Holy Spirit, whatever its nature and significance might be to Christian experience, would be under the command of Jesus, whose power lay partly, then, in his right and ability to baptize in the Spirit.

The Spirit's descent upon Jesus at his baptism had a real value in his preaching. The Father attested his favor toward the Son in this way. If the public did not behold this symbol of the Spirit, Jesus and John the Baptist saw and heard, and through them the public learned the story. Care must be had not to rob this event of its meaning and help in the experience of the Son, conscious of his Sonship but needing the divine touch and assurance. Knowing this descent upon Jesus, the people would be impressed with his power.

This descent of the Spirit operated in another way to the advantage of Jesus. His incarnation of the eternal Word brought him into certain human limitations. The philosophy

[1] Mt. 3: 11 [2] Jn. 1: 33.

of the incarnation has not yet been adequately discovered and described. Efforts to resolve his unified experiences into human and divine facts fail of a true appreciation of his wonderful life. His life entered fully into fellowship with men and so could appropriate the full fellowship of the Spirit. It may not be confidently asserted what, if any, change occurred in his Messianic consciousness with this coming of the Spirit. At the beginning of his public life and work, and in such spectacular form, this descent of the Spirit could not mean less than the assurance to the Son that his ministry would have the constant and dynamic presence of the Spirit. The prophet Isaiah beheld such relations.

The leadership of the Spirit was given completely to Jesus. This leadership is significantly stressed in reference to his temptations just after his baptism; Matthew and Luke use the word "led," while Mark has "driveth." Luke further adds that Jesus was "full of the Holy Spirit." [1] At Ænon John the Baptist testified that God "giveth not the Spirit by measure." [2] After the imprisonment of the Forerunner "Jesus returned in the power of the Spirit into Galilee." [3]

These passages show that Jesus fully felt the leadership of the Spirit, who would signify duty, assure success, cheer in disappointment, and establish Jesus' work. He could not have been more fully dowered and empowered for his mission and ministry. He reached to the limit of the Spirit's place in a life, though that life be more than human. The Spirit inspired the thought of Jesus, enlightened the minds of his auditors, and brought to fruition in a full harvest his seeds of truth.

Through the Spirit Jesus cast out demons. When charged

[1] Lk. 4: 1; Mt. 4: 1; Mk. 1: 12. [2] Jn. 3: 34.
[3] Lk. 4: 14.

with being in league with the prince of demons, Jesus replied: "But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you." [1] The cure of the demoniacs was but a special feature of his miracle ministry. It would be a just inference to consider that all his miracles were performed through the power of the Spirit.

The Seventy returned to Jesus with their wonderful story of success; they were happy that they had gone far beyond their hopes. Jesus received them graciously. "In that same hour he rejoiced in the Holy Spirit." [2] Here is a glimpse into his inner life, a heart-throb. The inner life of Jesus, of which joy is typical, felt the power of the Spirit, and so manifested itself in his preaching.

3. WORDS OF JESUS.—The Holy Spirit further indicated his power in the life of Jesus in his words. The Preacher came to offer men the privilege of a new life, whose inception should be illustrated by the ordinary process of life in beginning. In his conversation with Nicodemus and again in the discourse at the Feast of Tabernacles Jesus referred to this new start in spiritual destiny as due to the Spirit. Jesus recognized that his purposes of salvation would be accomplished through the power of the Holy Spirit as he might bring home to the individual the preached words.

Twice the Jews charged Jesus with being in league with Beelzebub, Jesus responding with the remark about blasphemy against the Spirit: "Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." [3] Such was his estimate of honor that belonged to the Spirit.

Jesus promised the Holy Spirit to his disciples when they should be true to their office as witnesses and should be

[1] Mt. 12:28. [2] Lk. 10:21.
[3] Mt. 12:32.

compelled to appear before councils and tribunals. He should be the Comforter and Guide for all the ages to those who would be led into the truth. Great power attached to this promise, for his followers would be filled with comfort and joy in the knowledge that their Preacher had the right so to promise. The dark days of the future would not disquiet them. Jesus had the full empowerment of the Spirit for his preaching.

CHAPTER XIX

THE UNIVERSALS OF HIS PREACHING

Jesus was a cosmopolite in his preaching. The spread of Christianity in later centuries received the impetus toward the ends of the world through the spirit of its founder. Though he limited himself in person to the narrow country of Palestine, he did not bind himself in a provincialism of ideas. His preaching was formed upon certain great bases of thought and sympathy. His universals declare his right to be considered as a Preacher to the world.

I. The Universal of Contact

1. **A PREACHER TO MEN.**—Jesus preached to men and women. He left the rabbinical schools and methods to the rabbis with their limited numbers of pupils. His place was among the jostling and sinning multitudes. It was without effort on his part for him to secure an audience at any time. He was frequently forced to slip away from the eager crowds to secure times for meditation and prayer. At least in his ability to gain attention Jesus was a popular Preacher. His reception was not always cordial, but his preaching never failed of a hearing. His journeys into the various parts of the country were intended to bring more people into touch with his ministry. The value to his homiletics from this universal could hardly be over-stressed.

2. **THE FAVORITISM OF NEED.**—Saint and sinner mingled freely in the audiences of this Preacher with whom

there were no favorites except those of need. The sarcastic slur of his enemies has really passed into an encomium: "How is it that he eateth and drinketh with publicans and sinners?" [1] There were no hearts of compassion for these classes, undesirable and unreached by the religious leaders. "And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners." [2] The imprisoned and disturbed John the Baptist was assured of the correctness of his judgment that the Nazarene was the Messiah when he received the report that the great Preacher had made a specialty of the poor and distressed people, for whom no other teacher had ever cared or offered help.

While these defectives were gladly welcomed into the full privileges of his audiences and his kingdom, they were not the only people who came to hear Jesus. The extremes of social conditions met in his congregations. Nicodemus was learned and influential; the centurion of Capernaum was probably rich and powerful; Zacchæus combined riches and sins; the rich ruler was a model of legalistic righteousness and morality and had but one fault. Jesus spoke to a cosmopolitan audience. The chief priests and scribes were not sincere and teachable, but they were eager and critical listeners.

This favoritism of need regarded the state of character as well as external and bodily needs. The condition of contact with Jesus was the individual's recognition of dependence upon him. He did not prefer the poor simply because of their poverty or because poverty and ignorance are virtues; the rich man could come to him with the same confession of guilt and desire for purity and find in him a royal recep-

[1] Mk. 2: 16. [2] Mk. 2: 17.

tion, and yet he did not bow to the golden sceptre. Each man must enter the same door of humility and trust.

Jesus did not share the current exaltation of wealth as a token of the divine blessing, nor did he unduly dignify poverty. Each person must have an individual consciousness of right relations with God, and this fellowship could be mediated only through the Son, who required contact with himself from the professed saint and the notorious outcast.

His preaching levelled all barriers and false standards, reducing men to the common ground. The soul must be bared for his eye. He gave to Zacchæus the same cordial attention that had been granted to the poor blind beggar whom he had healed upon the edge of Zacchæus' city. While they might help in appreciation of the preaching from the individual's angle of vision, social, racial, educational and religious attainments and distinctions could not influence his preferment or contact. His preaching was intended for all, regardless of human lines of worth. His universals and his individualism complete his personal contact with men.

II. The Universal of Discipleship

1. **JEW AND GENTILE.**—The surprise of Nicodemus was natural. The doctrine of the second birth was startling in its newness. Jesus was willing to grant discipleship to any one who would appropriate the new birth. Judaism had become narrow, bigoted, nationalistic, and selfish. Discipleship with Jesus would produce a religion universal in its invitations, humble in its graces, and unselfish in its purpose. The arrogant sons of Abraham resented this demand for a new birth as the condition for entrance into the Messianic kingdom.

Jesus was not disturbed or deflected from his plans by their wrath. He broadcast his invitations to discipleship,

accidents of birth and landed rights being neither necessary helps nor hindrances to entrance. The twice-born of any land might come to him. The penitent heart could utter its desire in any tongue. Jew and Gentile should no longer be warring factors in religion. There should henceforth be neither. The future contrast would be between the non-Christian and the Christian, wherever might be the home or whatever the speech. The World's Rest Call is universal in grace: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [1]

Jesus touched the Gentile world briefly in his ministry, but sufficiently to exhibit his attitude toward national lines. The Syrophœnician mother, the centurion of Capernaum, and the embassy of the Greeks bring individuals into his notice. His treatment of these and his system of religion, according to the prophetic forecasts, admit of nothing but a view of his universalism of discipleship.

2. THE WORLD-FIELD.—Since Jew and Gentile are terms of the past, the universal of service for the entire world would be but a corollary, even though Jesus had not spoken of it. Upon every disciple in Jewish or Gentile parts falls the commission to give a service of evangelization to the rest of the world. The Risen Lord summarized his preaching in its missionary intentions in two great imperatives: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." [2] The point of departure would be Jerusalem only because this had been the centre of the national life and religion. The initial point of service now must be the home of each disciple. "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father

[1] Mt. 11:28. [2] Acts 1:8.

and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." [1] Personal evangelism should be the method. The preaching of Jesus led to this apostolate of missionary conquest.

III. The Universal of Speech

1. GENERAL FORMS.—The preaching of Jesus conformed to the general forms of speech. The bases of articulated speech are universal. He did not create new figures and forms; he used those current in the Greek and Aramaic. The records of his ministry are intelligible.

2. RELIGIOUS SPECIALTY.—Jesus spoke the language of the heart. Religion is the most universal and permanent trait of men. The accent of Jesus was primarily upon the religious life, the intellectual statements of truth being intended to direct the inception and activities of such a life. The learned and the ignorant, each giving his interpretation to life in words of his own mental ability, share the common religious experience and respond to the same stimuli. Jesus was sure of his universal access to men when he chose the religious life as the theme of his preaching.

IV. The Universal of His Message

1. SIN AND SALVATION.—The first universal of his message was the double fact of sin and salvation. The universality of sin is a theological commonplace, which found strong emphasis in the ministry of Jesus and which later knowledge of the nations of the world has confirmed. "None is good save one, even God." [2] Sin had left its serpent's trail upon all men; the wrath of God abode upon the world of sinners. Jesus heard the wail of the lost.

[1] Mt. 28: 19, 20. [2] Lk. 18: 19.

Confession of sin allowed the privilege of salvation. Sin and salvation in the words of Jesus were complementary. The prevalence of the former carried with it the possibility of the latter. The curse of sin could be replaced by the blessing of salvation. Jesus did not cast the shadows of the knowledge of sin without declaring the power of the light. He had come as the light of the world in whom there could be light and immortality of joy. The abounding sin might give place to the more abundant grace and salvation. Sinner and saint are prospective and retrospective terms, mutually descriptive. With the utmost authority and freedom Jesus declared the sinfulness of men, but he was equally certain that men could be saved through himself. No man had gone too far in sin to be beyond redemption.

This universal of the possibility of salvation, itself based upon the universal of sin, demands the correlate universal of the condition of salvation. Jesus' ministry caught up the slogan of the Forerunner, "Repent ye." The need for repentance must be as universal as the fact of sin and the possibility of salvation. Exceptions to this rule could not occur. Degrees and expressions of repentance would vary according to the temperament, age, history and sinful consciousness of the penitent, but the essential attitude of the life would be the same. To this doctrine of repentance were joined in Jesus' preaching the truths of conversion, the new life, and faith.

The universal of worship develops from the universals of sin and salvation. The Samaritan woman was surprised that Jesus should speak against the two centres of worship. "The hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father." [1] Long and stated pilgrimages to sacred places of worship should not be re-

[1] Jn. 4: 21.

quired in the spiritual order of the kingdom of God. The Holy Spirit would inspire true worship wherever the devout heart should turn toward God.

This universal of worship, in which neither temple nor priest would be instrumental, and shrines would be those of the heart, not of places, meant the fall of Jerusalem from the ancient seat of authority in religion and transferred interest from the centre to the circumference. Judaism, the religion of forms and places, should give place to Christianity, the religion of spirit and universality. Privileges of prayer, praise, and service should be limited only by the heart's desire.

2. **BROTHERHOOD IN CHARACTER.**—Jesus' preaching created the universal of a brotherhood in character. Into this brotherhood age, sex, color, social station, race, and nationality would not enter. All would be brethren of the common Father, with Jesus as Elder Brother. The brotherhood is one of character, of which the type and personal summary were found in Jesus Christ. The natural brotherhood of man through creation has been reinforced through the social brotherhood of man, which has been recognized as the gift of modern discoveries and world enterprises. The brotherhood of character, redeemed and Christlike, is far greater than these others. It is the goal of redemption and the consummation of the kingdom.

V. The Universal of Personality

1. **THE BROAD PREACHER.**—Back of the universals of his preaching was the universal of personality. The Preacher was more than his preaching and broader. Christology only glorifies homiletics. All that men might hope to be localized in Jesus, and only the fringes of his greatness were touched. He was the universal man in individual conditions. His personality was as broad as the universe.

2. **THE COMPETENT SAVIOUR.**—The Preacher was also the Saviour. This fact gave his preaching its universals. The heart of all men could be reached, for the incarnated Son came to tell the story of his own humiliation and sacrifice for men.

CHAPTER XX

THE INDIVIDUALISM OF HIS PREACHING

Individualism was a dominant trait of the preaching of Jesus. This element may best be studied in his conversations and personal interviews. The ministry of conversation is as effective as that to the congregation, though methods and aims differ. Jesus was a great conversationalist, matchless in ease and grace, interesting in his monologues and in his replies to questions from a single auditor.

I. The Persons Approached in His Individualism

1. ALL SORTS AND CONDITIONS.—Jesus was a cosmopolite in his contact with men and an individualist in his application of truth to them. His mission of salvation for a world precluded any favoritism to a few selected for wealth or position in life. He met face to face all sorts and conditions of men, in order that he might declare to them the universality of his grace and the individualism of its personal appropriation and benefits. His conversations gathered together a varied personnel.

The Synoptics record an instructive series of interviews between Jesus and certain people. These may be listed thus: Simon Peter (four times), a demoniac, a leper, a paralytic, Matthew, the man with the withered hand, the centurion of great faith, the widow of Nain and her dead son, Simon the Pharisee, the sinful woman who anointed his feet, Jairus and his dead daughter, the woman with the issue for twelve

years, the heathen but faithful Syrophœnician mother, a deaf demoniac, a blind man at Bethsaida, a father and his demoniac son. John the Beloved Apostle and Son of Thunder, three unknown but inquiring men, a lawyer, Martha, the woman with the eighteen-year infirmity, a rich ruler who had kept the law but could not attain the one essential, the renegade penitent Zacchæus. These twenty-eight persons were addressed on twenty-four occasions and in thirty-one conversations.

The Gospel of John is pre-eminently the Gospel of the Conversations, since it gives more largely than the others the individualism of Jesus as expressed in his interviews. These cases in John may be listed thus: Nathanael the guileless, the gentle Mary who treasured in her mother heart the memory of the words of and about her divine Son (twice), the perplexed scholar Nicodemus, the sinful but appreciative woman of Samaria, a nobleman of Capernaum, an impotent man at the Pool of Bethesda, Philip, a blind man, Martha, Mary, John, Peter (four times), the high priest, an officer, Pilate, Mary Magdalene, Thomas, the last two being after Jesus' resurrection. These twenty-four conversations were held with seventeen people.

These narratives may be combined. The conversations were often brief monologues of Jesus and some were directions for his miracles. Six disciples, eleven women, two blind men, a cripple, a paralytic, a leper, a rich man, a member of the Sanhedrin, a social outcast, two dead people, the learned and the ignorant, the professed saint and the libertine make a variety of conditions that it would be difficult to surpass for homiletical purposes. Jesus singled out Peter eight times; surely the days of darkness for this impulsive disciple must have been made brighter by the memory of such notice from his Master. After his resurrection

Jesus spoke individually to Mary Magdalene, Thomas, and Peter.

2. **SUBORDINATE FIGURES.**—These conversations grouped all persons into subordinate positions in order to give the chief place to Jesus. And yet these people retain their intense individuality and interest to us, the Gospels making the records so artistically that no figureheads are made. These men and women appear to us with their hearts filled with passions and hopes. Jesus could employ the monologue without becoming tiresome. When he invited interchange of thought in conversation, he did not retire to the second place in attention. As a conversationalist Jesus drew such interest as to dominate the course of thought, and yet men were glad to hang upon his words without thought of their own subordination. He was the chief.

II. The Methods of His Individualism

1. **USE OF THE CASUAL.**—These conversations were spiritual clinics in which Jesus dealt with the individual soul. Jesus used the casual incident and occasion for his homiletical aims. He did not postpone his message of the higher method of worship to the appointed hour of the synagogue service; his voice was accustomed to the echo of the hills; the roadside became as convenient for preaching as the dining-room or the reception hall; a chance meeting by the curb of a well brought its opportunity; the housetop was enough of an auditorium for him and an inquirer. He knew the worth of the passing moment, whose conditions might not return so favorably. Some of the persons who shared the benefits of these conversations might not have had another opportunity for an interview with Jesus. It was now or never. The Preacher saw the destiny of each single moment. He was too great to let the time slip.

2. **THE CALL OF NEED.**—Jesus responded to the call of need with physical and mental healing, but he did not forget that "the Son of man came to seek and to save that which was lost." [1] He could graciously restore sight to the blind, and add the direction for the greater blessing: "Behold, thou art made whole: sin no more, lest a worse thing befall thee." [2]

Entitled fully to be called the Great Physician, Jesus did not confine his duty to cures. Miracles might be the accompaniments of his work, but could not be his chief task. The Christian centuries have imitated this benevolent work for the physical needs of men, while the fundamental has remained in the soul's need of life. The hungry must often be fed before the truth may find a hearing. The history of charities is inseparably linked with that of Christianity. Jesus talked with the mental and physical sufferer and bestowed ease of heart as well as of body.

Thirteen times in these cases of individualism Jesus answered the call of need. Demoniacal possession, leprosy, paralysis, fever, blindness—all these fled at the command of Jesus. The call was made by the afflicted person, by an interested loved one, and by the silent misery of the unfortunate. The inner call of the soul was stronger in the ear of Jesus. To the woman of Samaria he showed the well of individual eternal life; to the sinful woman who anointed his feet he declared forgiveness of sins. He gave the same sympathetic regard to the hopeless condition of all classes, the teacher of religion, the outcast sinner, the renegade publican, and the dog of the foreigner appealing alike to his mercy.

3. **AN INDIVIDUALIZED GOSPEL.**—Great crowds attended the preaching of Jesus. The multitudes were willing to follow him all the day, forgetful of hunger and weari-

[1] Lk. 19: 10. [2] Jn. 5: 14.

ness; Jesus showed that he was not only an eloquent preacher but also a helper in their distress, a lad's few loaves and fish being turned into food for the many thousands. The crush of the crowds was often so great that Jesus could not secure rest and food. He could have had a constant audience.

His ministry, however, was not entirely to the vast congregations. He individualized his gospel, thinking that the single believer was worthy of reaching. No former religious leader had made a specialty of the individual, who was lost amid the enmassed wretchedness of men. This Preacher declared that salvation was not primarily racial, tribal, paternal, financial, or social, but that each man must enter singly into fellowship with God. Careful of popular favor, eager for great followings, despising the single atom of humanity, other religious leaders had worked and failed. Jesus made the individual heart the boundary of his kingdom, which should be the personal sovereignty of God in human life and conscience. Herein lay part of the secret of the endless success of Jesus.

The gospel of Jesus was universal in privilege and individual in appropriation. He spoke to men, not to humanity in the aggregate. He made each man feel that the fulness of life was intended for himself, as though he were alone in God's wide world. Historical departures from this method of personal regeneration have resulted in externalism and formalism.

4. **THE DRAMATIC MOMENT.**—The poet has expressed this dramatic moment thus, and Jesus recognized its value and exhibited it in his homiletics:

> "There is a tide in the affairs of men
> Which taken at the flood leads on to fortune;
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries." [1]

[1] Shakespeare.

There are times when the soul seems specially sensitized toward the reception of religious impulses, at which time suggestions find response that otherwise would fall on leaden ears. In the two instances of long discourse Jesus followed this dramatic and critical moment to great advantage.

With Nicodemus this moment appeared when Jesus stirred his conscience by the story of the new birth, which should have been familiar to the teacher in Israel: "Art thou the teacher of Israel, and understandest not these things?" [1] Religious pride in his profession was here at stake and aroused. In the interview with the Samaritan woman the moment came when Jesus revealed to her his knowledge of her evil life: "He whom thou now hast is not thy husband." [2] The appeal to conscience here came through denunciation of personal sins. The immediate evangelization of the village of Sychar attests the success of his method in the woman's case, while it is generally believed that Nicodemus became a real and helpful though silent follower of Jesus.

This dramatic moment is often called the psychological moment. Other examples might be cited to show that Jesus was the master of this insight into the right conditions for the truth to be applied individually. Even the teacher of small observation can recall times of good or unfortunate handling of this time. The decision day in the Sunday-school, the revival, and the mourner's bench testify to the religious recognition of this moment, and Spurgeon has expressed it: "Where the application begins, there the sermon begins."

5. **TYPICAL INQUIRERS.**—A glance may be given to three clinics in salvation.

Nicodemus, saint and teacher of religion, marvelled that Jesus should declare the necessity for a new birth and was

[1] Jn. 3: 10. [2] Jn. 4: 18.

chagrined that Jesus should criticise him for his ignorance. It is at this point in the interview that we see into the process of the scholarly inquirer's mind. This truth that seized his heart occurs in the record between verses 10 and 15, the remainder of the conversation (to verse 21) explaining the mission and reception of Jesus. He knew that the scholar must be reached through his pride of learning and profession.

With the Samaritan woman of shame he needed to convict for sin, since she was a professed sinner. Her awakening must come from conscience. Jesus smote the weak place in the armor of her shame. She attempted to shift the question to a theological discussion along racial prejudices, she being a Samaritan and Jesus a Jew. He completed the conquest of her heart by the announcement of his Messiahship.

The Synoptics present the instructive incident of the rich ruler as a typical inquirer. Personally satisfied with his legalistic morality and religion, he thought to receive a cordial commendation from the great Preacher, at whom he hurled his interrogatory about entrance into eternal life. Jesus perceived in him many possibilities for future usefulness, for his was a life unsullied and unimpaired by riotous living. Jesus loved him at once and would have gladly received him into discipleship, but the test could not be met, the love of property outweighing that for the greater values of the kingdom. This failure to win the person indicates the soul's supreme right to decide destiny, and that every inquirer does not come to the decision that brings life.

III. The Theology of His Individualism

1. **THE UNIT OF SALVATION.**—The theology of Jesus' individualism was basal and directive for his treatment of men and women. In his thought the individual was the unit of salvation. His direct appeal to the conscience of each per-

son and the postulates of his entire teaching declare for this unit. He came to become an individual Saviour and to preach an individual evangel.

The Utopias of an ideal republic might seem possible to a Plato or a More, but the Nazarene knew that men would never submit to organized holiness except upon the prior condition of individual holiness. Social salvation is very desirable, but it can be realized only as each member of society shall incarnate the righteousness of the kingdom of heaven. A redeemed humanity will remain only the dream or the hope of the enthusiast for humanity. Jesus made real the republic of God to each individual believer in whose heart and life the forces of good became operative and dominant.

2. **FAMILIAR TRUTHS.**—The bare catalogue of the themes of Jesus' conversations would present many familiar truths. He spoke concerning the new birth, the water of life, the forgiveness of personal sins, the Son of God, resurrection and life through himself, eternal life, Messiahship, his own death and resurrection. These are now religious truths almost axiomatic in their clearness and importance, but it should be remembered that Jesus was original in their delivery and that he did not reserve them for the vast audiences in famous synagogues or the Temple. The simple heart of one man or woman gave him suitable audience. Fresh from his own heart, these truths came into the individual life of select men and women, creating new ideals and hopes and forming new character and destiny. Out of Jesus' theology arose his plan and outlook upon individualism.

IV. The Portrait of Jesus in His Individualism

1. **APPROACHABLENESS.**—The common life of men touched Jesus. He allowed people a free approach to himself. Desire and need for him conditioned his attention.

The spiritual vision in its largest reach was his gift to men, and this could be transferred only as men saw that he passed beyond the narrow borders of professional pride and exclusiveness. He kept himself in the eye of the public. He even allowed physical contact, since he was often pressed in the crowds. His disciples sometimes resented this absolute liberty of approach and tried to keep back certain persons.

2. KNOWLEDGE OF MEN.—Jesus had an unerring insight into character. The inner life of men was an open book to him, in which he could read the story of their frailties as of their noble thoughts.

3. TENDERNESS.—His treatment of individuals was tender and gracious. His rebukes might be needed, but he accomplished his aim with tact and kindness. He gave special consideration to women and children, on whom others had not looked in tenderness. Those whom others despised he blessed, even though he might transgress propriety in talking to a fallen woman.

4. FRIENDSHIP FOR SINNERS.—His own friendship for the friendless was the answer of a heart of divine love responding to the unutterable loneliness and longings of the sinner. These conversations sketch the personal life of Jesus among his friends. He knew how to be a friend and thus win friendships. He could be the honored guest and relieve the host of an accident or difficulty. He gathered around him a company of friends who were ready to forsake all and follow him even to death, though they did not always fully understand him and his methods. He could so far trust these friends as to commit to them the evangelization of the world in his name. These friends had each felt the inflow of a new force for life.

The religious leaders sought to harm Jesus and his reputation with the accusation that he associated with the pub-

licans and sinners, the utmost degradation being reached in his eating with these social outcasts. This shadow upon the name of their Master might have disturbed his followers, but he gloried in the fact of such friendships. His mission had these primarily in view, since only the sick need medical care. He loved his sinner friends, and gave himself not only to them in the days of his ministry of word and deed, but also in the ministry of sacrifice. "Greater love hath no man than this, that a man lay down his life for his friends." His individualism stressed such a friendship.

CHAPTER XXI

THE DRAMATIC ELEMENT OF HIS PREACHING

The drama has specialized certain forms and principles that give interest and effect to public address. The classic drama had helped to form the ideals and methods of oratory. The preaching of Jesus benefited by the principles rather than the forms of the drama. Impassioned discourse, intended for definite ends beyond instruction, must follow certain dramatic fundamentals. The homiletics of Jesus exhibited these.

I. Dramatic Force of Humor and Irony

1. **ORATORICAL COMMONPLACES.**—The masters of public address have known the use of humor and irony, which easily pass the one into the other and require a common treatment. Keen and incisive, the laugh often proves more effective in debate than argument. Reasons may be answered, but humor and irony win the battle. These are oratorical commonplaces, historical citation not being needed. It may, however, require some specifications to admit their use in Jesus' preaching.

The student of Jesus' ministry is impressed with his soberness and earnestness, which may be attributed to his serious vocation of Saviourhood. And yet one does not find in his preaching sombreness and repulsive shadows. Jesus could connect himself with men in their sufferings and sorrows, deserving the title of Man of Sorrows, and yet retain a wholesome outlook upon life which kept him from becoming

socially unattractive. His grace of personality and address relieved his intensely impassioned message and delivery from all suspicion of melancholia and moroseness. Touches of humor occur here and there beneath his seriousness, and irony slips in as a weapon in polemics. Jesus the orator could not afford to miss the advantage of these two elements of the drama, men and occasions being thereby fitly served.

2. **GIFT OF IMAGINATION.**—Humor and irony are gifts of the imagination. They can not be used except by those who can see the unseen and who have the power of making new situations from old images. The unimaginative man can not appreciate the ludicrous, and thus misses the chance to profit from irony. The mind of Jesus was highly imaginative, his power of transferring himself in thought into new conditions being very great. He could see the relations of things, he could appreciate the humorous, he was a master of irony. His homiletics reflected this oratorical method.

3. **HOMELY FIGURES.**—Effective humor and irony are based upon the use of homely figures, familiar and striking. The laugh and the rebuke of irony can not be secured through indefinite, far-fetched and strange imagery. The pictures of everyday occurrence may serve the purpose of the caricaturist who works with discourses as well as the one who uses pen and brush. The preaching of Jesus elevated these homely pictures of the street, farm, and home into a high homiletical service. His humor and irony were within the appreciation of the man of ordinary ability. The common sight was that of the blind leading the blind in spiritual matters, though it would have seemed dangerous and incongruous in actual life.

4. **REPARTEE.**—Repartee increases the power of humor and irony. Jesus was able to turn an occasion of embarrassment into one of profit to his cause. One example will suffice. The Pharisees conspired with their enemies, the

Herodians, to entrap Jesus in his speech, and came with their question about the lawfulness of tribute to Cæsar, each party holding an opposite position. They thought that he must be impaled upon one horn of the dilemma. But Jesus was a master of repartee. He required them to exhibit a coin and declare whose image it bore. "They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." [1] They marvelled but could not answer him. The humor and irony of the defeat of evil fell upon them. The serious repartee had underneath its humorous aspect.

5. SPECIMENS OF HUMOR AND IRONY.—Let the imagination put into concrete form the man with the great beam in his eye who seeks to discover the speck in his friend's eye.[2] His generation would receive neither John the Baptist nor Jesus, the ascetic nor the friend of all men: "We piped unto you, and ye did not dance; we wailed, and ye did not mourn;" [3] the current refusal to enter either the dance or the mourning was rebuked in this subtle irony.

Few pictures have been more striking in ironical humor than that of the "blind guides, that strain out the gnat and swallow the camel." [4] How the proud Pharisees must have inwardly raged at Jesus' presumption in drawing such a stinging comparison! His hearers appreciated the imagery and enjoyed the discomfiture of the proud leaders.

One day Jesus entered into a Pharisee's home for dinner; the host marvelled that his distinguished guest should eat without a bath or at least with unwashed hands. Jesus perceived his course of thought and drew his picture: "Now ye the Pharisees cleanse the outside of the cup and of the

[1] Mt. 22: 21.
[2] Mt. 7: 1–5.
[3] Mt. 11: 17.
[4] Mt. 23: 24.

platter; but your inward part is full of extortion and wickedness." [1]

Recall the three invited guests who declined the invitation upon such excuses as a purchased but untried field, oxen to be tested, and a wife who could not be left.[2] His audience easily saw the humorous irony.

II. Dramatic Force of Tragedy

1. **OBSERVED TRAGEDY.**—The drama historically developed first comedy and then tragedy. Comedy in Jesus' preaching came rather in touches of humor and irony than as a distinct form. Tragedy presents the events wherein are prominent catastrophe, accident, sorrow, sad ending, and even death. Its meaning has been somewhat broadened to permit its use for general events of a risky and unfortunate character. In this latter sense the tragical element entered Jesus' preaching.

The raising to life of the son of the widow of Nain had in it the elements of a romantic tragedy.[3] Jesus met the funeral procession accidentally, commanded its halt to the wonder of all concerned, touched the bier upon which lay the young man, and spoke the authoritative word that brought back from the unseen world the spirit of the dead. Rapidity of movement, unexpected wonders, mingling of the sad and the joyful, enter this scene to make it a tragedy whose material could furnish the poet with a theme for a great drama.

The companion tragedy may be seen in the raising of Lazarus from the tomb.[4] The details are fuller here. The sickness of the brother, the earnest and distressful message to the far-distant Master, his deliberate and reasonless delay,

[1] Lk. 11: 37–41.
[2] Lk. 14: 12–23.
[3] Appendix, Sec. IV, No. 11.
[4] Appendix, Sec. IV, No. 30.

the death and burial of the beloved brother, the sad meeting between the sisters and the Master, the visit to the tomb, the watchful attendants, the weeping Master, the stone's removal, the loud command, the moment of supreme suspense among friends, who wonder if the spirit of Lazarus will hear and answer the summons from his spirit home, the moving form in the tomb, the living man—all these events present a tragedy in the reverse order that stirs the heart and imagination.

Another reverse tragedy may be cited in the case of the Gadarene demoniacs.[1] The poor demented creatures, their home of tombs, their naked and scarred forms, the bitter cry against disturbance which meant their betterment, the cure, the loss of the swine, the wrath of the owners of the herd, the request for the departure of the great person who had done the deed—these made a drama that could never be forgotten by the witnesses and still has power to keep interest for the reader. The preaching of Jesus was connected with many incidents containing the dramatic elements of tragedy.

2. **PERSONALIZED TRAGEDY.**—Into Jesus' personal relations and experiences this element of tragedy entered. The tragedy of rejection and attempted murder occurred upon Jesus' first visit to Nazareth, when his ministry had begun to attract attention. His application to himself of the prophetic passage angered the congregation, who led Jesus forth to the brow of the hill just outside the city; but they could not fulfil their purpose of casting him over, for some power beyond their control held them back. Jesus passed unhurt and unmolested through their midst.

The tragedy of the broken heart was enacted upon the hill overlooking Jerusalem. Jesus looked upon the city of

[1] Appendix, Sec. IV, No. 14.

the prophets and the favorite of God, and wept over its stubborn heart and impending doom, his pathetic apostrophe showing his heart of sorrow.

The tragedy of the heart's preparation for Saviourhood took place beneath the shades of Gethsemane's olive-trees. The battle was waged between the forces of evil and the Son of man, and the victory entitled the victor to become the Saviour of the tempted.

The betrayal, the Jewish and civil trials, the journey to the Place of the Skull, the crucifixion, were parts of a tragedy which has meant more than any other event for the hope of the world. Out of the gloom of this personalized tragedy came the hope of human redemption that each penitent soul might escape the tragedy of the damned. *The Ballad of the Trees*, by Sidney Lanier, has caught this dramatic insight:

> "Out of the woods my Master went,
> And he was well content;
> Out of the woods my Master came,
> Content with death and shame.
> When death and shame would woo him last,
> From under the trees they drew him last;
> 'Twas on a tree they slew him last,
> When out of the woods he came."

III. Dramatic Force of Miracles

1. NATURAL DRAMAS.—The miracles of Jesus by their very nature were dramatic events. His entire list of miracles, both healing and nature miracles, contained the extraordinary element of interest and excitement characteristic of the drama. In each case the dramatic climax was in the purpose of Jesus; he had some fixed result to accomplish. The drama has its rise of story and interest to a certain event or thought, all points being referable to this. The dramatic force of the miracles is easily recognized.

2. **DRAMATIC ACCESSORIES.**—Though not intended primarily to create an audience, the miracles of Jesus did bring to him many people that might not otherwise have come within his reach. The miracles helped to determine the scene and actors in his dramatic preaching. They served as homiletical accessories. Through them Jesus was able to preach more effectively and dramatically.

IV. Dramatic Force of Parables

1. **LITERARY.**—Some of the parables of Jesus were cast in the dramatic story form. This was specially true of the following parables, detailed discussion of which is not required here: the Unmerciful Servant, the Good Samaritan, the Friend at Midnight, the Rich Fool, the Great Supper, the Lost Son, the Rich Man and Lazarus, the Wicked Husbandmen, the Ten Virgins, and the Ten Talents. The dramatic element in these will appear at a glance. The story of each has its approach to a crisis of interest.

2. **HOMILETICAL.**—Jesus used the parables with keen dramatic force in his denunciation of foes. The training of the Twelve was advanced through the dramatic setting of this parabolic method of instruction. The simple statement of the principle wins for it credence here.

V. Dramatic Force of Strategy

1. **THE MOMENT OF VITALITY.**—In every story and event there is a moment of vitality which gives value to all its parts. Jesus understood this fact. He accurately estimated the soul's crises. He looked into the secrets of the heart and read aright the stories of struggles and desires, each impulse and thought having proper consideration in his estimate of character. The moment of supreme interest and value never passed him by, his word always being

timely. His conversations with Nicodemus and the Samaritan woman indicated his insight into the psychological moment.

Examples of such moment of vitality may be thus cited: the question in the great crowd as to the one that touched his garment, the trembling woman confessing her faith; the call of Matthew from his seat in his tax-office; the upward look to Zacchæus in the tree and the command to descend; the word to Judas during the supper; his glance toward the recreant Peter when the cock crew; his promise to the dying and penitent robber on the Cross. This moment when the soul is most sensible of formative forces entered into the masterful plans of Jesus. The strategic point in character did not escape him.

2. **HIS POLEMICS.**—The controversies of Jesus show how well he could arrange the strategic element. His polemics were not subject to the direction of his antagonists; Jesus knew how to order events. He could evade the extreme zeal of friends, could pass serenely through an infuriated mob unhurt and calm, and could hold back his bitter foes until his death should become expedient.

3. **THE DOMINANT PLAN.**—The dominant plan for Jesus' life could not be altered. He kept to his life-plan. He was the general of the forces in the new kingdom. His message must be delivered and his mission fulfilled, neither favor nor opposition being effective to alter his course toward the goal of his own choice. Friend and foe must stand out of the way. Bitter jealousy, popular favor, unjust criticism, friendly enthusiasm, and defection of disciples could not prevent his course to the Cross. In this fact his dramatic genius exhibited itself. His was the best method of preparation for Saviourhood. Jesus came in the fulness of the times, and his strategic insight led him to give himself in sacrifice at the right time.

4. **THE DÉNOUEMENT.**—The Cross was the ultimate goal of Jesus. His preaching held out this purpose before the slow-witted disciples. He tried to prepare them for this event, but their hopes of a temporal kingdom made them blind to the greater kingdom which should be mediated through the sacrifice of its King. However, to the Preacher the shadows were real and visible. Calvary was the dénouement of his preaching. It would indeed be difficult to imagine a different end for him. Sent as the Son of God from heaven, ministrant to the needs of body and soul of his contemporaries, revelation and revealer of the Father, loving and self-sacrificing, Jesus felt the imperative of his holy vocation carrying him to the Cross.

He was not an unwilling captive. Dramatic in preaching, with word and deed fixing men's minds upon the supreme values of life, his life had its fitting climax, its worthy dénouement, amid the darkness and suffering of the Crucifixion. The ministry of truth, the service for others, the forgetfulness of self, the transference of life from himself to his followers through faith in himself—these and more are the prophecies of the end that came to him.

Glorious in its details of a marvellously perfect life, resplendent with the union of two worlds in his career, Jesus could have reasonably looked for no other end. He planned his dénouement, and had the courage to execute it. His end was the seal and confirmation of his life and preaching. The drama of the Son of man closed with dramatic fitness in the Place of the Skull that the life eternal might come to men.

The two subsequent dramatic moments add to his glory and mission. The drama of the Resurrection and the drama of the Ascension join with his life and death to assure the Preacher immortal honor and worship.

CHAPTER XXII

THE VARIETY OF HIS PREACHING

Variety conditions interest. Nature with her myriad colors and forms never tires the watcher. Monotony follows quickly upon the repetition of even the beautiful. The preaching of Jesus was of continuous interest because it had variety. He avoided the use of the same path to every heart. He could vary his methods. The same fundamental purpose was ever in his mind, but he employed many methods.

I. Variety of Occasions

1. TIME.—Jesus did not have a fixed hour for preaching. From early morning until the shadows of the evening were long, and sometimes even after nightfall, he held the people in his presence. Some days were continuous in healing and preaching, while others were but partly thus employed, an occasional rest being secured for the Preacher. The multitudes were fed at eventide, the impulsive Peter was rescued from his failure at walking the waves during the darkness of the night, the sick and the afflicted were brought to him at sunset, the heat and the dust of the road did not prevent his acts of mercy and his words of grace. He hallowed each hour of the day with his ministry. The seasons of the year did not divide his work. He did not confine his career to any particular seasons. Throughout the entire year he kept at work. Whatever may have been the length of his public ministry, Jesus was intensely active during the whole period.

He preached from the beginning of his public life down to its end.

2. **PLACE.**—Jesus did not remain long at any one place, all parts of Palestine profiting by his preaching. He did not intend in his own ministry to evangelize the whole populace of his country, but rather to give a representative hearing to various parts, his journeys accomplishing this plan. People in all sections were enabled to have contact with him. He gave to Capernaum the privilege of the longest stay and greatest work, for he made this the centre of operations for some time. Random mention might be made of other places in which he preached, showing this variety of place— Jerusalem, Jericho, Samaria, Judea, Galilee, Perea, Decapolis, Gadara, Cæsarea Philippi, Sychar, Nazareth, Nain, Cana, and Bethany.

3. **AUDIENCE.**—Rich and poor, learned and ignorant, Jew and Gentile, Pharisee and Sadducee, the self-righteous and the public outcast, all mingled freely in the audiences of Jesus. He spoke to all degrees of culture and all social classes. They gathered to hear him, being prompted by all kinds of motives—desire for physical healing, curiosity to hear him and to see his wonders, sharp and bitter criticism, and eager hope to receive the direction toward eternal life. His audiences naturally varied according to the laws of time, place, and opportunity, his itinerant ministry intensifying this element of variety. While many people doubtless followed him for different distances, his audiences were very largely first listeners. Leaders among the Jews followed him in order to stir up popular hatred and prejudice.

This variety of new conditions and unknown people called for immense reserve power of heart and mind in order to meet the needs of each new moment. A permanent audience would not demand quite as much from the preacher in the

way of nervous energy to maintain interest by correct judgment of the mental and spiritual ability and need of the congregation. Jesus gave the most appropriate message to this variety of crowds. His insight into the life-centres of men gave him this power to fit each occasion with its own message.

One might wish to know just how many different people heard the preaching of Jesus during his ministry, but curiosity will remain unsatisfied. His congregations varied in numbers, culture, attitude toward himself, and spiritual appreciation of his truths. Men, women, boys, girls, the aged and helpless babes composed the vast audiences that came to him. A greater variety would hardly assemble in another's ministry.

4. **OCCASION.**—Special emphasis came to Jesus' preaching from the occasions. Whether a synagogue sermon, a conversation upon a housetop or by the curb of a well, a dinner rebuke, a wayside call to righteousness, or a series of seaside parables, his preaching shunned the formality of the set address whose limits had previously been fixed. The spontaneity and freedom of each occasion also passed into his sermons. No two occasions were entirely similar, the variety of life attaching thereto.

II. Variety of Purpose

1. **EVANGELISTIC.**—The homiletical purpose of Jesus included the evangelistic aim. The story of redemption must be told. No other person could undertake the task of bringing men into the acceptance of the kingdom of God. Personal evangelism should be his method for the transferred mission of his followers, and he himself adopted it as his method. His life-work should lead him to declare the gospel to men. From the angelic announcement of the coming of the Saviour,

as the humble shepherds kept their flocks beneath the Judean stars, to the Seven Words upon the Cross, this demand of evangelism determined the plans and the methods of the life of Jesus.

This idea of personal consecration to the individual needs of men for salvation, not only mediated but also preached by him, underlay the ministry of Jesus, varied in time, purpose, methods, conditions, and audiences. Jesus was an evangelist of his own evangel.

2. **POLEMICAL.**—Sin and selfishness arrayed their representatives against the lowly Nazarene. The leaders, proud of their external piety and bitter in their refusal to be criticised by the new Preacher, put themselves against Jesus with the determination to thwart his plans and to kill him at the opportune time. Jesus felt compelled to fulfil his mission even though at the risk of the enmity of the powers in authority. His intimate knowledge of men allowed him to present an overmastering polemic. He could not have gone peaceably on his plan of evangelism, for his foes were constantly attempting to entrap him in mistakes of statement or act.

3. **DIDACTIC.**—Evangelism looked toward the salvation of men through right relations to God as mediated through the Son; polemics defended his right to be the evangelist and to contest his claims in the face of his critics; didactics determined the revelation of the truths that should form the fundamentals of the new religion and the new kingdom of heaven. A general public must be partially instructed and disciples specially trained in the truth.

III. Variety of Form

1. **OLD FORMS HEIGHTENED.**—In his preaching Jesus heightened the values of old rhetorical forms. He employed the terms of rhetoric, but elevated them by his dig-

nity of style, clearness of statement, intensity of passion, lucidity of thought, and the force of his ideas. Deserving the reproach that he had secured his knowledge of religious truth without the instruction of the rabbinical schools, Jesus conformed his speech to the common forms of all articulated and cultivated language. His metaphors and similes were formulated under the same laws which controlled other speakers, but his uniqueness gave to them a picturesqueness not found elsewhere. His pictures live and speak the words of life. He elevated his interrogatory from the position of a method of information to a powerful engine of polemics, sure in its mark and unanswerable. Quotations from the Scriptures were made with accurate insight into their original meaning, even though his regal authority would dare to alter their application and enlarge their force. Apostrophe never had greater pathos than in his use. Invectives were certain to bring disaster to the unfortunate object of his wrath. Other figures of rhetoric were raised to greater worth through his preaching.

2. **CREATED SPECIALTIES.**—Two oratorical specialties were created by Jesus for his preaching. The parable and the miracle as homiletical commonplaces belong solely to him. Other teachers had made incidental use of the parable but not characteristically. The parable really belongs to Jesus as his specialty, since his employment of it was so wonderful and frequent. The miracle in its homiletical value for discourses was entirely his own. Prophets had worked miracles before his day, but no other had ever associated the miracle with the discourse. These two forms give his preaching a variety that can not be imitated. By parable and miracle—by word-picture and by deed of grace—Jesus could so vary his ministry as to retain the constant interest of his audiences.

IV. Variety of Content

The themes of Jesus were not limited to a few threadbare truths. While he came to establish the kingdom of God and to declare its initial principles, and while he must prepare himself and his immediate followers for the tragedy of Calvary, a few truths regarding these purposes requiring repeated statement, Jesus emphasized truths that have application to all phases of life, for the religious life forms the fundamental problem of all human endeavors. His vision was concerned with the far-away home of the soul, but there were terrestrial duties that came before the heavenly joy might be realized. The kingdom of heaven had its obligations for men in social relations. Jesus was not a reformer with a panacea for human ills, social and personal; he was a Saviour, whose vision of the world gave him authority and power over men.

The great variety of the content of Jesus' preaching would appear to any one who would even glance at a bibliography of his life and teachings. From his preaching men have drawn support for doctrines about the kingdom of God, the church, the family, the social world, the future life, the ethical world. His ministry furnishes principles for all life.

This variety of content came to his preaching without his intention to forecast the absolute form for future thought. He preached the truth that was needed by his own generation, and later ages have discovered that he spoke for all times. In variety Jesus did not lose depth and clearness of vision. He had the masterful conception of truth in all relations. Shallowness could not have satisfied him.

V. Variety of Characteristics

Here it is pertinent merely to refer to the homiletical traits of Jesus' preaching as indicative of his variety. Jesus was

symmetrical in his homiletics, not developing one element to the exclusion of others. He was tender and gracious toward those of a troubled and trustful heart, but this gentleness did not keep back his censure and denunciation of Pharisaism. The weary pilgrim toward perfection found in him a sympathetic friend, but the proud leaders, who sought their own glory, heard him with increasing hatred, for he was severe in his uncovering of their hypocrisy.

He spoke with authority, and men recognized the new tone in religion; the Lord of men made himself felt in the common heart of his fellow-men. His simplicity put truth within reach of the average intelligence. His originality opened new fountains of truth and life to men. Jesus was versatile yet forceful. Freedom of new truths and statements, monotony thereby being escaped, did not run into license. He repeated himself when it advanced his plans. His style varied with the needs of each occasion. Jesus had the cosmopolitan vision and method of truth. His was the many-sided ministry.

VI. Variety of Results

The preaching of Jesus had a varied result. The common people heard him gladly and brought their sick to him for healing. The sinner and the outcast found in him their friend and Saviour. The scribes and Pharisees, whose glory diminished with the popularity of Jesus, turned bitter opposition toward him and sought to kill him. Conversions, discipleship, defection, worship, hatred, abuse, loving ministries, misunderstandings, appreciation—all these gave his preaching variety of results.

The crowds crushed him in their eagerness to be near to profit by his miracles and preaching, while his enemies stood on the outer rim of the audience to criticise and trap him. The secret conversation and possible discipleship of the

learned Nicodemus had as counterparts the open avowal of fellowship and offer of restoration for wrongs of the renegade Zacchæus. The sorrow of the ruler who failed in the property test only accented the joy of the disciples who had left all to follow Jesus. The desire of the healed demoniac made more culpable the request of the Gadarenes. The traitor Judas kept company with "that disciple whom Jesus loved." The glory of the Entry of Triumph slipped into the bitterness of the cry, "Crucify!" The offered crown as king was made real in the Crown of Thorns. After the brightness of the Transfiguration came the darkness of the Cross. His preaching produced many results.

CHAPTER XXIII

THE PROGRESS OF METHOD IN HIS PREACHING

The progress of method may be observed in the preaching of Jesus. He did not depend upon accidents to give form and method to his ministry. Order and development marked his plans. It did not appear needful to him to sketch his plans for his disciples or the people, but in his own mind the way to be followed was clear even from the beginning of his public work.

This study of progress in methods takes up only incidentally the material of his preaching. Speculation as to his method might be interesting but unprofitable. We base our study upon the Gospels as faithful records of the material and methods of Jesus' ministry. A larger array of facts would have given a larger but not truer perspective. The design of his incarnation shaped his plans. The disciples were willing to follow Jesus without insight into the other end of the journey. Jesus knew his way; he was not lost in the wilderness of duties. His goal must be reached though many trials should be the portion of Preacher and disciples.

I. Method of Homiletical Presentation

1. PLACES.—The preaching of Jesus reached the population of both city and rural districts. It has been estimated that there were at least two hundred and fifty villages in Galilee in his time. These represent the country life, since the modern farm life was not then known. Neither city nor

country could lay exclusive claim to his work. The data are not sufficient to permit a comparison of his preaching with regard to the various individual places.

A general plan, however, may be discovered. Jesus' general plan called for the evangelization first of the northern regions of Palestine, with occasional visits to the southern parts. Galilee received the largest attention from him, and from here he made journeys into the contiguous sections. Toward the close of his ministry he began to work toward Jerusalem that he might surrender his life in the city of the prophets.

The reason for this remaining so largely away from Judea and especially Jerusalem can easily be found in the extreme antagonism that the religious leaders had for Jesus; it was the part of wisdom to shun the places in which they were most influential, a crisis and a possible calamity thus being avoided. Jesus expected to become a martyr to the truth, but he desired to fix the time and environments of his sacrifice. His ministry must reach certain people before the end should come. It was during the Passion Week that he delivered more of the recorded discourses in Jerusalem than in all the previous time, the ratio being ten to four. The Holy City was the storm-centre of opposition; Jesus kept away except for short occasional visits.

2. **DISCOURSE MATERIAL.**—Using the Diagram of Progress of Method, valuable deductions may be made. The columns show the periods of Jesus' ministry and the side numbers indicate the times of occurrence of the various items. The discourse material has two currents, the discourses and the fragmentary sayings. It will be seen that the recorded discourses follow this line of wave: the wave begins in Period I. with three in number, rises in Period II. to four, then in Period III. to ten, and in Period IV. falls to five, then reaches its maximum in Period V. with twenty-one, and

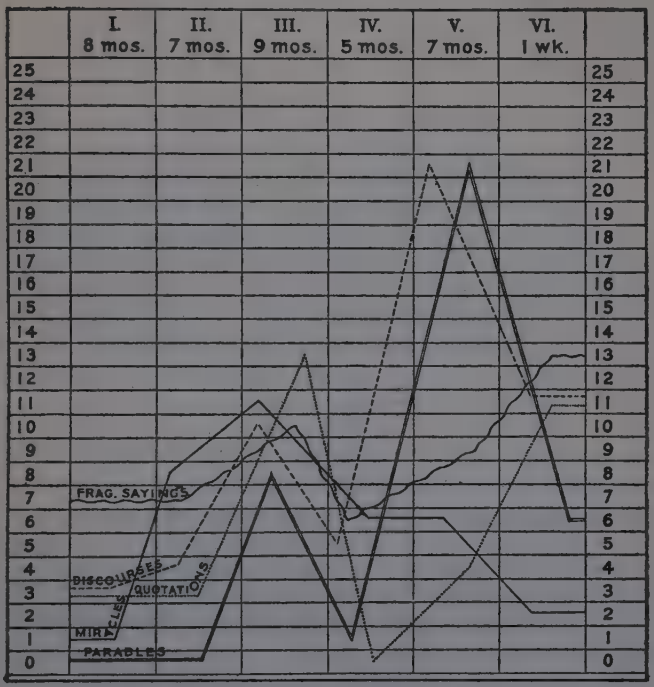
falls again in Period VI. to eleven, which is higher than the former rise before the crest. Including the last week in the count, the last seven months of his ministry contained thirty-two of the fifty-four discourses. The wave of the fragmentary sayings gives the same general results. The wave begins with seven, repeats it, rises to ten, falls to six, rises to nine, ends with thirteen.

The interpretation of these figures is interesting. For the first fifteen months, approximately, the records suggest that the ministry of Jesus was passing through its obscure period. His discourse material for this time would naturally be important, but in comparison with his later deliverances could better be abbreviated. Only seven discourses are recorded for this time. The third period, passed in Galilee, was one of great preaching and activity. After the quiet of the summer of Period IV. the Master was extremely busy. His reputation by this time had reached to all parts of the country, his enemies had increased in numbers and hatred, and his following had become great. The disciples had so far appreciated his ministry as to be able to receive more definite instruction regarding the kingdom. With one exception the records give an increasing number of the discourses delivered in each period.

The progress of his message in interest and importance may here be indicated. Special regard would attach to his words, for he had aroused the country; Jesus was moving toward his end and felt the pressure of the shortness of the time to give full preparation to his followers.

3. QUOTATIONS.—The wave for the direct quotations from the Old Testament begins with three, repeats it, rises to thirteen, falls to zero, rises to four, ends with eleven. Almost half of the entire list of quotations fall within the third period. One-third of them were used in the Passion

DIAGRAM OF PROGRESS OF METHOD



The ministry of Jesus is divided into the following periods:

I. From Passover 27 A. D. to December 27 A. D.
II. From December 27 A. D. to Early Summer 28 A. D.
III. From Early Summer 28 A. D. to Passover 29 A. D.
IV. From Passover 29 A. D. to Autumn 29 A. D.
V. From Autumn 29 A. D. to Spring 30 A. D.
VI. During Passover 30 A. D.

The Diagram indicates:

1. Discourses.
2. Fragmentary Sayings.
3. Direct Quotations.
4. Parables.
5. Miracles.

Week. These two periods were crises in his ministry, and Jesus turned toward the sacred literature to attest his right to speak upon religion; he dealt with the basis of the current faith. He felt the need to give his disciples the correct view of their sacred writings. About half of the quotations came within the last seven months, including the last week of his life.

4. **PARABLES.**—The parable wave runs thus: Periods I. and II. none, eight in Period III., one in Period IV., twenty-one in Period V., six in Period VI. The time element in the rise and use of the parable helps to indicate its purpose. It will be seen that no recorded parable occurs for, approximately, the first fifteen months of Jesus' ministry. By combining into one Periods V. and VI., in time the last seven months, it will be observed that with the exception of one parable in Period IV. the entire ministry of parables was embraced in two Periods, III., V.–VI. It will further appear that these two periods show the intense opposition from the religious leaders, Period III. giving the opposition as it had so far gained power to show itself and Periods V.–VI. giving the final culmination and success in the death of Jesus.

The parable, then, in its historical inception came as a polemical expedient. It was not his initial form of preaching. Seven of the recorded discourses are in the periods before that in which the parables begin. His enemies forced Jesus to adopt this form of instruction. If he had openly declared the full import of his message regarding the kingdom of heaven, the leaders would have precipitated his death prematurely, or at least have so largely obstructed his work as to disturb his plans. The parable gave Jesus the opportunity to condemn his enemies, who caught some of his hidden meaning and knew that he criticised them, and to instruct

his disciples, who could better appreciate the veiled truths and could seek personal help from the Preacher.

All the parables did not have the immediate polemical occasion for delivery. The pedagogical combined with the polemical purpose to give the parable a permanent place in Jesus' ministry after its first use. During the last seven months of his life Jesus spoke twenty-seven parables of our records, six being in the Last Week. In this period focalized the hatreds and plans of his foes. But the great Preacher could not put aside his work until his own will ordered the day.

5. MIRACLES.—The miracle wave runs thus: one in Period I., eight in Period II., eleven in Period III., six in Period IV., six in Period V., two in Period VI. The miracle was used as an accessory to preaching. Only one miracle is recorded for the first eight months of his ministry. The crest of the wave comes in the third period with eleven in number. Thence there is decline to the end, but, if Periods V. and VI. be united, there is a slight rise for the last seven months. It is worthy of notice that the greatest number occurred in the period of opposition—III. Six out of the nine general references to his habit of working miracles also fall in this period. Jesus desired to call attention not to his great power of miracles but to himself and his truth for the soul. Miracles were but contributory. The Master Preacher could attract men without this spectacular aid. He preferred that men should turn their hearts to the spiritual side of his ministry.

6. SUMMARY OF DIAGRAM.—A few important facts of summary may be noticed in the Diagram of the Progress of Method in Jesus' preaching. The ascending order for beginning is this, parables, miracles, quotations and discourses, and fragmentary sayings. In Period II. only miracles and discourses make a rise. Parables alone fail to begin with

Period I. Period III. contains the high rise for all waves but not the highest for all. Miracles and quotations reach here their crest. This was a time of special activity and struggle against enemies. Period IV. is the fall for all the waves; Period V. is the period of rise for all but miracles, which remain stationary. All waves end in Period VI., as all but parables had begun in Period I. Parables and discourses reach higher than any others. Without exception all the waves end above their origin in Period I.; parables end two lower than their origin in Period III.

II. Method of Pedagogical Presentation

1. **FROM SIMPLE TO COMPLEX.**—The method of pedagogical presentation in Jesus' preaching stressed this dogma of modern education. He passed from the simple to the more difficult statements of his message. He observed great care in unfolding his truths, clear and well-defined in his own mind but hard for his followers to grasp. The Sermon on the Mount is called the Manifesto of the Kingdom, giving a summary of its principles. It should be borne in mind that this sermon was delivered more than a year after his ministry had begun and is listed as eight in the recorded discourses. Seven miracles of healing and two nature miracles had been wrought, and three general references to his custom of miracles precede the Sermon.

Jesus was gradual in his teaching. He did not startle and confuse his followers at first by truths that were altogether beyond their apprehension. He led them to a larger receptive ability. There was a gradual development in his preaching. It was after the Sermon on the Mount that many of his disciples complained at his teaching, since the sternness of his ethics called for high and noble living to which they had been unaccustomed.

When Jesus had about completed his work, having filled his public life with intense activity in many ways, he startled his disciples in his Last Discourse with this statement: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." [1] Jesus began with the simple and led to the complex truths of his purpose to save men. When he had reached the limit of the understanding of the disciples, he transferred their education to the Holy Spirit.

2. TRAINING THE DISCIPLES.—The task of evangelization of the world through a small company of men required the utmost care in the selection and preparation of these men. Jesus was progressive in his training. He gathered his men from their vocations to a constant companionship with himself and permitted to them public and private instruction in the principles of his ideas of religion. They saw his miracles and the influence he exerted over forces of nature and over men. He added to their knowledge according to their growing capacity to receive further principles. He even sent them out, when they had reached the point of development where they were equal to such work, on a mission of preaching and healing, conferring upon them the grace that empowered his own life.

They could not have carried on his work if he had committed it to them in the first stages of his public life. Old errors were to be replaced by the new truths, confidence in himself as the Saviour was to be created, a consuming zeal for inner righteousness should burn away desire for Pharisaism in piety, and his own lowly service should lift their ideal of greatness from the lordly display to the humility of a servant. Jesus needed time to do this training. He was most

[1] Jn. 16: 12, 13.

careful and deliberate. The duties to be entrusted were too vital to admit of hasty preparation.

3. **SELF-MANIFESTATION.**—The self-manifestation of Jesus was progressive. He did not declare his Messiahship equally clearly and prominently at all times and places. He permitted his early disciples to believe in and to declare his Messiahship. He thus announced himself to the Samaritan woman, and allowed other citizens of Sychar to accept him as such. A little more than a year later the embassy came from John the Baptist, and Jesus sent back a message that implied his Messiahship. Yet later his request for an expression of opinion about himself led to the confession of Peter near Cæsarea Philippi, "Thou art the Christ, the Son of the living God." [1] Jesus declared that such knowledge had been God's special revelation to Peter.

But these self-manifestations had been made to his disciples. He had not given large public announcement to his Messianic claim except in his preaching of the kingdom. General emphasis of these claims would have caused the leaders to consummate sooner their growing plans for violence against Jesus. They were restrained by fear of the people, whom Jesus had moved to partisanship but whom the leaders might stir up over questions of prejudice and lower ideals of the Messiah.

It was not until his trial that Jesus gave public avowal to his enemies that he was the Messiah. The high priest asked the direct question: "Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power and coming with the clouds of heaven." [2] His use of the term Son of man had been a real assertion of his Messiahship, for he put into it his own meaning, which the disciples were appropriating

[1] Mt. 16: 16. [2] Mk. 14: 61, 62.

gradually. He waited the opportune time to announce his coming death.

4. **APPROACH TO CALVARY.**—No one but Jesus knew the proper approach to Calvary. He insistently refused to be diverted from his plans. The first year of his ministry was one of comparative obscurity. Only one miracle is recorded for this period. His disciples needed his attention. The second year was one of great favor with the people and growing hatred from the leaders. The subsequent time was filled with intense opposition.

The leaders did not dare to show their severe enmity at first. At least a year, and probably two years, prior to his death the Jews of Jerusalem had so far increased in hostility to Jesus as to desire and plan his death upon the accusation of blasphemy and desecration of the Sabbath. "The Jews sought the more to kill him, because he not only brake the Sabbath, but also called God his own Father, making himself equal with God." [1] Jesus recognized the bearing that such hostility might have upon his work, and remained away from Jerusalem much of the time.

At the Feast of Tabernacles, six months before his death, a plan to seize him miscarried. He was not ready to surrender his life. "They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come." [2] But when the time had come, he quietly submitted, conscious that his work would succeed and that his death would consummate his mission. The death of Jesus came according to his own adjustment of the time element. His method of approach to Calvary was progressive and personal.

[1] Jn. 5: 18. [2] Jn. 7: 30.

CHAPTER XXIV

THE SUCCESS OF HIS PREACHING

The earthly life of Jesus of Nazareth lay between the cattle-trough of a crowded inn and the shadows of an unjust crucifixion. Neither scene would suggest a successful career. Was Jesus a success as a Preacher?

I. The Standard of Success

1. **THE PREACHER'S IDEAL.**—The standard of success has too often been erected by unsympathetic critics, whether the subject be the ministry of Jesus or that of others. The preacher's ideal of his ministry constitutes an element of judgment regarding his success. This ideal must be considered from two angles of vision—the quality of the ideal, and the relation between the ideal and the actual ministry. The preacher's own experience must be allowed to testify as to his ambitions and their course. What have been his dreams, and have they come true? Has his endowment of talents gathered the intended interest? Has he been dominated by possibilities? Has his ideal been sufficiently noble and has he been loyal thereto? These are questions that enter to form the basis for the standard of success.

The ideal of Jesus gave direction to his ministry and should measure his success. He intended his preaching to be brief in time, spiritual in contents, initiative for his kingdom of heaven, and preparatory for the Christian pulpit. He came to announce an evangel so simple that the uncultured might

receive it, and yet so profound that the scholar might accept its worth, and to preach so fully that the results might be formative of the subsequent religious belief and life. He did not come to sceptre Israel, limited to Judaism or amalgamated with the Gentiles, the kingdom assuming the limits of a world power. His preaching was designed for spiritual aims, thereby giving it permanency and universality. Jesus' ideal carried him to self-sacrifice that he might attest and empower his evangel. The Cross was his intended goal. The varied characteristics of his homiletics should partly determine one's judgment of his success, for Jesus had his ideal of the preaching that was needed.

2. **THE PREACHER'S EFFORT.**—The success should also be measured according to the preacher's efforts. The ministry of Jesus was intensely active in care for the distressed, in healing the sick, in preaching the glad tidings to all classes, in raising the dead, in casting out demons, and in training his disciples. Weary and worn with constant efforts, Jesus was sought by all kinds of people, his welcome and help being cordial and free. Jesus was always busy. He packed into his brief public life many deeds. His effort reached out to embody his ideal. Hope and act were correlated. He incarnated his ambitions. His success must be judged by this element.

3. **THE PREACHER'S RESULTS.**—A third element of the standard of success is results. This is usually the more prominent, but it should be properly related and subordinated to the other two. The results of his ministry attest the success of Jesus.

II. The Success of Numbers

1. **CROWDS.**—The ministry of Jesus was to the crowds. He did not foist upon a credulous public novel schemes by

which to attract the immense crowds.[1] He and his work were the only advertisements that he offered. His journeys were attended by vast multitudes who never seemed to tire of his presence and personal benefits. The record of Luke is representative of the general custom: "In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trod one upon another, he began to say unto his disciples." [2] The two miracles of feeding four and five thousand men also indicate this success of numbers. The rumor of his presence brought crowds that often filled the house.

Jesus did not attempt to arouse these large gatherings; they were the spontaneous testimony to his attraction. He sometimes forbade recital of his cures, lest the multitudes should become too large. It would be easy for such numbers to have their zeal misdirected, and Jesus desired to escape this. He created a sensation and knew how to manage it. The ordinary preacher rejoices rightly in the privilege to preach to two or three thousand people at once, but the success of numbers was so great with Jesus that he was often forced to slip from the crowds in order to secure rest and food. The history of profane and sacred oratory does not show a greater success of numbers.

2. **FAME.**—The success of numbers passed beyond the immediate company of those who had personal touch with Jesus. His fame surpassed the limits of his actual ministry. "And the report of him went forth into all Syria." [3] The four centuries of silence of the prophetic office had been broken by the Nazarene, whose claims, attested and approved by God, were greater than any former prophet had advanced. His reputation flew upon eagle wings. His miracles, his

[1] Cf. Mt. 7: 28; Mk. 10: 46; Lk. 4: 42; 5: 29; Jn. 7: 12; Mt. 8: 1; 4: 24, 25.
[2] Lk. 12: 1. [3] Mt. 4: 24.

strange gentleness and calmness amid the storms of rabbinical hatred and opposition, his unrestricted fellowship with the poor and the sinful, and his wonderful discourses sent afar the news of his power and goodness.

In the hearts of many thousands must have glowed the ambition to see and hear Jesus. The coming of the Greeks, inspired by curiosity or an aroused conscience, must have been typical of the common desire. With imaginations stirred by reports of his deeds and with eagerness of hope many people must have yearned for his coming to their community. Stories were told of his wonders, as his beneficiaries and their friends might return to their homes. "The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." [1] Fame may not be a test of enduring success, but Jesus had its full benefit.

3. **FRIENDS.**—The immense crowds were not assembled mainly through the influence of the spiritual purpose and message of Jesus. But he was not deceived by their presence; he knew their motives. He accused the recently fed multitudes of seeking him again because of the loaves and fishes. But Jesus gathered to himself a few faithful and trusted friends whose sense of spiritual verities could be so cultivated as to enable them to undertake the evangelization of the world in obedience to their Master's command and plan.

The exact number of these friends can not be estimated, but one must not let a small estimate cause a lack of appreciation of Jesus' success. We know of the Twelve, the ministering women, the Seventy, the five hundred brethren to whom he appeared after his resurrection, and the one hundred and twenty who had assembled at Pentecost. A just estimate would fix his immediate followers at least at

[1] Jn. 12: 9.

six hundred, allowing for duplicates in the above lists. For such a short ministry this would indicate great success. To this number might be added some less courageous and open believers.

III. The Success for the Apostolate

1. **SELECTION.**—The purpose of Jesus called for a transferred ministry. He was not to remain until he should personally evangelize the world. This task should fall to his followers. Jesus' method of instituting this work was unique. He selected the Twelve to form the apostolate, from whom should proceed the forces and truths that should be required for this world mission. To them should come the duty of impressing men with the worth of the Nazarene and his religion. Only the prophetic vision could have uncovered the coming years in which this apostolate should measure up to this unparalleled undertaking.

These men were rough in manners, unlettered in the sciences of men, circumscribed by their own religious communion, and with no suggestions toward evangelism. But the wisdom and success of Jesus in his choice have been fully demonstrated in the success that attended the work of these apostles. They were able to increase the following of Jesus through their witness to the primary data about his life and teachings. In this common band, committed to the common task, were united varieties of temperament and gifts. If they had failed, the nascent Christian community would have been seriously hindered in its growth. However, they succeeded beyond their hopes. Jesus had made a wise selection. He knew human character.

2. **TRAINING.**—It was not sufficient to select the apostolate. Selection must lead to training. He matriculated them in the school of personal contact with himself. This method

of instruction was most vitalizing and intimate. His ministry had only begun when he chose them to be with him in his public life. For two or more years he kept them in reach of himself, giving them private teaching as well as public. It is not a marvel that these simple-hearted, teachable men of toil should have been transformed into evangelists of unconquered bravery.

Their personal contact with their Master made them a factor in the new religious life. They saw his methods, caught his spirit, and learned to appreciate his point of view. Jesus succeeded in impressing himself and his ideals upon the Twelve. This personal contact element in education has found form in the famous definition of a university as being "Mark Hopkins on one end of a log and a boy on the other." This method does not lend itself to tangible methods in estimating results, but it is the most directive. Jesus put his life into his men daily.

The apostles received the further lesson of miracles. Jesus permitted them to behold this secondary proof of his divinity. Having believed in him and left all for his service, the apostles could have their confidence in him confirmed by these miracles. The lesson of miracles was even more intimate. Jesus used the miracle to attest his ability to help them in their later work and needs. He granted them power to work miracles, and yet so restricted their privileges as to compel them to recognize that they must constantly look to him. Their failure to cure the demoniac boy at the foot of the mountain of Jesus' transfiguration accented this dependence. Jesus gave them preliminary training in the use of dynamics.

The apostles were to begin their ministry under new conditions. They had no text-books of their new faith, yet they were expected to preach a definite evangel. Jesus prepared them by giving them new interpretations of the

old truths, new revelations, a new outlook on life, and new incentives. He displaced the current opinions. His teachings were made clearer to them after his resurrection and by the enlightenment of the Holy Spirit. He promised to complete their education for their duty by the empowerment of the Holy Spirit. Apostolic history reveals his success in the apostolate.

IV. The Success of Saviourhood

1. THE PULPIT PREPARATORY TO THE CROSS.—The preaching of Jesus was preparatory to his Saviourhood. His primary purpose was not to preach but to save the lost. His ministry of truth was incidental to his death. Estimates of him as the Preacher should consider this fact. Calvary was the end, the pulpit the method of approach. His homiletics must be viewed in the light of his redemption. His success has been so marked that men look to his Cross as the symbol of their salvation. His word of truth turned men toward the hill of sacrifice.

2. THE VITALITY OF THE CROSS.—The Preacher did not err in his view of life. He redeemed his promises. Jesus was not a failure, for his wonderful homiletics did not end with the Cross. By the dynamics of the Cross Jesus has been able to energize all believers in all ages. The Saviour confirmed the Preacher.

V. The Success of the Ages

1. THE THORNLESS CROWN.—Jesus once wore the crown of thorns; throughout the ages he has worn the crown of worship. Other teachers and preachers have had their contemporary sway and have passed into neglect. The Nazarene holds chief place through all the ages. The list of immortal authors and thinkers is very small; dust and for-

getfulness have come to most men. Jesus is still fresh and interesting. Time's chaplet of honor abides imperishable for him.

2. **BACK TO CHRIST.**—A modern cry of "Back to Christ" has arisen. Its advocates have been stirred with dissatisfaction with the interpretation of him given by the apostles. This impulse to question these interpreters may not be approved. Yet it must be acknowledged that Jesus is the primary source of Christianity, and in studying him and his homiletics the student deals in fundamentals and sources. Through the ages the glory of Jesus has run. Back to Christ for the primary truth and inspiration for duty will lead to Forward to Christ for service and world-conquest.

CHAPTER XXV

THE NORM-VALUE OF HIS PREACHING

Jesus is the creator of the Christian pulpit. Through his own custom and his influence upon the apostolic preaching the pulpit was firmly established as the specialty of Christianity and has come to be regarded as an essential of religious service and worship. The principles that gave power to the preaching of Jesus may be translated into the ministry of every pulpit, but with the recognition of certain elements that belong exclusively to Jesus. His preaching has a norm-value for the ministry of to-day. It was the perfect standard, approach to whose excellence would give worth to other ministries. A complete survey of this norm-value of Jesus' preaching would lead to a re-examination of the subjects of the previous chapters in order to trace the possible resemblances between his and other preaching. The preference, however, here is to indicate a few basal comparisons by which this standard may be observed.

I. In Relation to the Message

1. ITS ORIGIN.—The message of Jesus had its origin in the purpose of God. "The word which ye hear is not mine, but the Father's who sent me." [1] His message was received from God. Back of his own masterly conception and presentation of the truth Jesus recognized the finality for the origin and authority of truth to be in the Father. Questions about the

[1] Jn. 14: 24.

Trinity need not disturb our inquiry, for the humiliated Son expressed himself as in certain subordination to the Father. Originality in Jesus' thought did not go behind this divine source. Jesus felt no conscious restraint and limitation from this nature of his message as from God. He had joy in honoring God as the first thinker of his message.

The norm-value of Jesus' preaching gives this first principle. The ministry must accept the message as it comes from God. Herein lies the distinction between the pulpit and the platform. The platform may lay claim to individual vagaries, errors, or truths, having no standard of judgment but its own approval and the favor it meets from the public; it deals in its own creations. But the pulpit by its very nature and ground for being has its limits fixed by the message that it declares to have been committed to it from God and the Bible. The substitution of personal preferences of truth may not be permitted. The attitude of John the Baptist must be typical. His self-characterization was: "I am the voice of one crying in the wilderness." [1] The preacher must be content to be only a voice, interpretative with correct accent of the message, authoritative with the assurance of the truth, and divinely inspired. The author of his message is God.

2. **ITS EMBODIMENT.**—Jesus was the incarnation of his truth. His own life and experience had first embodied his word to his followers. His demand for a righteousness that should exceed the Pharisaical externalism had found expression in his own spiritual relations with God and men, the resultant life being so pure and irreproachable that his enemies were compelled to suborn witnesses to testify against him. His tender illustration of the Good Samaritan came from his own personal ministries to the sick and the poor.

[1] Jn. 1: 23.

His theology might well be considered as his spiritual biography.

The preacher of every age may find here an abiding norm-value. Religion and life are co-ordinate terms, the preacher being the exponent of both. Only as the preacher becomes the incarnation of his message will he be able to bring his ministry to its full fruition. The glad day of such popular demands upon the preacher has come only after sad historical failures from such a standard. It was once true that the lecherous hands of some priest and preacher could administer, unquestioned, the sacred symbols of religion, but such a day has gone, except in places where the truth has been fettered and men are in slavery to a corrupt priesthood. Enlightened communities demand personal piety in their ministers. The influence of the example and the teaching of the Peerless Preacher has been felt.

This general demand for ministerial uprightness has even gone so far as to erect a different ethical standard for the preacher from that for the layman. The preacher feels compelled to incarnate his message in his own life. The most effective sermon to the congregation is the one that has been preached to the minister and has become a part of his own experience. This norm-value of Jesus' preaching will never be disregarded by a sincere ministry. It will develop depth of convictions and freedom from religious cant. The preacher needs to linger with his message until the twain become one flesh.

3. **FAITHFULNESS.**—In his Farewell Prayer Jesus touched upon his own faithfulness to his message: "Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them."[1] He did not violate his trust of divine revelations.

[1] Jn. 17:7, 8.

This norm-value becomes a rebuke to a ministry that would depart from the entrusted message. The stewardship of truth is not less worthy and binding than that of wealth. "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards that a man be found faithful." [1] Deep and earnest study, original thought and interpretation of the sources of the message, and patient investigation of all the relations of truth to human life are not debarred by this demand for faithfulness. The revelation in the Bible will afford even the most ambitious student the material for thought; he need not long for new worlds to discover.

The Bible gives finality to the form of the preacher's message; if he can not so accept his commission and its limits, he must seek elsewhere than the pulpit for his profession. The Christian pulpit has no other object than to declare and to enforce the truth as contained in the Bible. Sufficient latitude of investigation and application may be found by the most brilliant scholar. But the preacher must be faithful to his message. He must understand its meaning and seek to impress men with the importance of this message. No mental reservations may be permitted. God speaks and the preacher must listen and repeat the message.

4. **EXPRESSION.**—Jesus selected the best method for the expression of his message. He knew the right word for each occasion. His supreme place among preachers will remain unquestioned. His message did not suffer from its form.

This norm-value invites the preacher to his best efforts to give proper form to his message. Delivery may make or mar his success. Jesus may well be imitated in those rhetorical forms that bring clearness and force, grace and acceptance

[1] I Cor. 4: 1, 2.

for his truth. The preacher must strive for the best method for each statement of his vision of truth.

How to get the best acceptance for his message should not be lightly considered by him upon whom has fallen the commission to speak for God. Truth is divine in origin and imperative, but human in interpretation and expression. Invective, interrogation, simile, metaphor, illustration, parable, persuasion, argument, denunciation will all enter the speech of the earnest preacher, moved from conviction of his cause and led by the Spirit of truth. The entire range of impassioned oratory may be travelled by him who seeks for the best method to reproduce his message in the lives of his auditors. Transformed life is his aim, to which all forces of speech may contribute.

This would not be regarded as an appeal for rhetorical pyrotechnics in the pulpit. The personality of the preacher will determine the method of speech, but no preacher has the right to permit idiosyncrasies to impair the effect of his message; the personal side must be lost in his vocation as the divine messenger.

II. In Relation to the Audience

1. **OPPORTUNITY.**—The records do not suggest that Jesus suffered from remorse for lost opportunities. His success in giving each moment full value brings to the preacher its norm-value.

The preacher should cultivate the art of insight into each occasion that may permit the truth to be lodged in some life. The future remains closed to the preacher; he can not tell what possibilities may reside in an insignificant moment and privilege. It may be a future missionary or minister who will be the single visible result of some special season of effort. Jesus did not slight these obscure moments. The

preacher should learn that the spectacular occasion is not necessarily the most fruitful in permanent results. Jesus also knew what to do with his audience. When should the preacher appeal, denounce, argue, or comfort? Happy should he be who can read the meaning of each oratorical sign. Jesus becomes the guide to the preacher who would linger with him and observe his methods.

2. **INSIGHT.**—Jesus' insight into character was perfect. He never made a mistake in his estimate of the worth of an individual. No man had need to instruct him in the way toward the inner life. The secret thoughts, the evil intentions, and the unuttered discontent passed through his vision to the utter wonder and confusion of his enemies and the crowds. His comprehension of his audiences extended to their personality, their passions and their needs.

The successors of Jesus can hope only to imitate not to duplicate his insight into men. Each minister should seek to know as intimately as possible the mental and spiritual condition of his audiences in order that he may the more intelligently apply the truth. An audience should be more than a mass of upturned faces.

The preacher must adopt a different method from that of his Master to acquaint himself with the needs and abilities of his people, since he may not look directly into the processes of thought. He must study men in their individual relations as he mingles with them, appreciating their ambitions, sharing their sorrows, and increasing their joys. The knowledge of human nature in its essentials will help the preacher to speak successfully to an unknown audience, but the best work will be done as he may be able to individualize the truth to men and women to whom he is united in bonds of love and sympathy.

3. **FELLOWSHIP.**—Jesus had fellowship with the social

life of his audiences, entering into their homes, accepting their hospitality, and worshipping in their Temple and synagogues. Having entered into human life, he shared its temptations, felt its weariness, conquered its weaknesses, passed through its shadows, and enjoyed its delights, making himself the recognized friend of sinners. The preacher should follow the example of his Master. People do not appreciate being preached down to; they prefer the common ground of brotherhood and friendship. The air of patronage arouses antagonism. Such fellowship must be real.

4. SERVICE THROUGH SACRIFICE.—The Son of man came not to be served but to serve, and to give his life for men. He reserved to himself but small opportunity for rest and quiet. The insistent call to the ministry is to a similar self-forgetfulness. He that would be great here must become the servant of all. Self-protection may be the first law of nature, but self-sacrifice is the first law of religion and successful homiletics. The service through sacrifice must be given. Day and night the minister must be subject to the call for his service.

III. In Relation to God

1. AUTHORITY.—God stood behind the preaching of Jesus. Men were startled by the new note of authority in religion as Jesus spoke with divine accents. The later ministry has had this authority delegated to it in virtue of the possession of the truth. The preacher can but hope to have a partial inspiration, for his nature and environments hinder a complete leadership. But God delegates to his messenger a real authority as he speaks the truth. The preacher professes to give the thoughts of God as these have passed through his own personality for appreciation and for application to men. He therefore may be clothed with an assurance

that could not belong to him simply as the speaker of his own discoveries. Whether for reproof, comfort, or guidance for duties, the preacher discloses the message from above if he fulfils his calling. He is God's representative. "Thus saith the Lord" was the seal of ancient seer and should not be less the essential for the ministry of to-day.

2. **POSITIVE PREACHING.**—The relation of Jesus to God brought him a positive message. Mists of doubt, fingering for the truth in the dark, uncertainties and questionings about favor and the future were not a part of Jesus' ministry. The norm-value of his preaching is here imperative upon the present ministry. Men are to be reached and saved through the positive preaching of a virile message. Modern thought has written the interrogatory over many cherished beliefs and has sent many honest souls into frenzy and despair, but the demand now is for positive preaching. Men will yet listen to the preacher with a strong message. Certain truths have reached finality in basis and statement. The Bible contains the material for a positive preaching, in which assumptions must be displaced by revelations, guesses by definite knowledge.

3. **LEADERSHIP OF THE SPIRIT.**—The Holy Spirit was with Jesus in fulness of power and leadership. Jesus promised that he would commission the Spirit to guide his followers into all the truth. Those who claim this promise do not assert their personal holiness but their submission to the Spirit for truth and conduct. The preacher can feel assured that the word of God will accomplish its end when he can acknowledge and realize the personal leadership of the Spirit. He needs such help, for the roads of duty will fork, the clouds of disappointment will lower, the rough paths will lengthen, trusted friends will forsake, and false prosperity will deceive. Surely the messenger of God,

author and revealer of truth, may claim that God is with him.

4. **GETHSEMANE.**—Jesus had his Gethsemane. The preacher must have his. The cup of suffering and sacrifice must be a double portion; servant and Master must drink together. Out of the experience to Jesus came the victory. "Not mine but thine." So will the preacher reach his soul's supreme moment when he can have this victory. He must enter the shade of the olive-trees and return without the blush of shame and defeat.

IV. The Inimitable Preacher

Jesus will forever remain the Peerless Preacher. Many of his traits of grace and power may be reproduced by the preacher. But he will not lose his grandeur. He abides in his lonely greatness, unapproached and inimitable. His preaching reveals to us the Son of God and Son of man, sympathetic toward men, original and self-sacrificing. He brought life and immortality to light and showed men how to tell the story of his own Cross. We may sit at his feet and study the way to reach the hearts of sinners. While we linger with him our hearts will burn within us and we shall be transformed into his own likeness. The Christian pulpit has not produced his equal in the art of giving the truth to men through oral discourse. Jesus of Nazareth abides without a rival the World's Master Preacher.

APPENDIX

I. THE DISCOURSE MATERIAL

1. DISCOURSES

I. From Passover 27 A. D. to December 27 A. D.

No.	Subject	Audience	Place	Matthew	Mark	Luke	John
1	Regeneration	Nicodemus	Jerusalem				3:1–21
2	Worship and Salvation	Samaritan Woman	Near Sychar				4:5–26
3	Sowing and Harvest	Disciples	Near Sychar				4:27–38

II. From December 27 A. D. to Early Summer 28 A. D.

4	Rejection	Public	Nazareth			4:16–30	
5	Fasting	Disciples and others	Capernaum	9:14–17	2:18–22	5:33–39	
6	Relation to his Father	Public	Jerusalem				5:19–47
7	Sabbath Observance	Disciples and others	To Galilee	12:1–8	2:23–28	6:1–5	

III. From Early Summer 28 A. D. to Passover 29 A. D.

8	Sermon on the Mount	Public	Near Capernaum	5–7		6:17–49	
9	John and Suggested Topics	Public	Galilee	11:4–30		7:22–35	
10	Forgiveness	Non-disciples	Galilee			7:40–50	
11	Blasphemy	Public	Capernaum	12:25–37	3:23–30		
12	Signs	Public	Capernaum	12:38–45			
13	First Great Parable Group	Public	Shore Galilee	13:1–33	4:1–32	8:4–18	
14	Parables Explained and Given	Disciples	Capernaum	13:36–52			
15	Mission and Instruction of Twelve	Disciples	Galilee	10:5–42	6:7–11	9:3–5	
16	Bread of Life	Public	Capernaum				6:26–65
17	Traditions	Public	Capernaum (?)	15:3–20	7:6–23		

DISCOURSES (*Continued*)

IV. From Passover 29 A. D. to Autumn 29 A. D.

No.	Subject	Audience	Place	Matthew	Mark	Luke	John
18	Church Rock	Disciples	Cæsarea Philippi	16:13–20	8:27–30	9:18–21	
19	His Death and Resurrection	Disciples	Cæsarea Philippi	16:21–28	8:31–9:1	9:22–27	
20	Humility and Forgiveness	Disciples	Capernaum	18:1–35	9:33–50	9:48–50	
21	Discussion at Feast	Public	Jerusalem				7:14–36
22	Light and Freedom	Public	Jerusalem				8:12–58

V. From Autumn 29 A. D. to Spring 30 A. D.

No.	Subject	Audience	Place	Matthew	Mark	Luke	John
23	Good Shepherd	Public	Jerusalem				10:1–18
24	Mission of Seventy	Disciples	Probably Judea			10:1–24	
25	Eternal Life	Disciples and others	Probably Judea			10:25–37	
26	Prayer	Disciples	Probably Judea			11:1–13	
27	League with Evil	Public	Probably Judea			11:14–36	
28	Woes for Pharisees	Non-disciples	Probably Judea			11:37–54	
29	Against Pharisaism	Public	Probably Judea			12	
30	Repentance	Public	Probably Judea			13:1–9	
31	Sabbath Observance	Public	Probably Judea			13:10–21	
32	Messiahship	Public	Jerusalem				10:22–38
33	Salvation of Elect	Public	Perea			13:22–30	
34	Modesty in Feasts	Non-disciples	Perea			14:1–24	
35	Cost of Discipleship	Public	Perea			14:25–35	
36	Parables of Grace	Public	Perea			15	
37	Parables of Warning	Public	Perea			16	
38	Forgiveness and Faith	Public	Perea			17:1–10	
39	Coming Kingdom	Public	Samaria or Galilee			17:20–18:8	

DISCOURSES (*Continued*)

No.	Subject	Audience	Place	Matthew	Mark	Luke	John
40	Prayer of Pharisee and Publican	Public	Samaria or Galilee			18:9–14	
41	Divorce	Disciples and others	Perea	19:3–12	10:2–12		
42	Rewards of Discipleship	Disciples and others	Perea	19:16–20:16	10:17–31	18:18–30	
43	Parable of the Pounds	Disciples and others	Jericho			19:11–27	

VI. During Passover [illegible] A. D.

44	His Death and Glory	Public	Jerusalem				12:30–36
45	Belief and Unbelief	Public	Jerusalem				12:44–50
46	Authority Challenged	Public	Jerusalem	21:23–22:14	11:27–12:12	20:1–19	
47	Three Jewish Questions	Public	Jerusalem	22:15–33	12:13–27	20:20–40	
48	The Unanswerable Question	Public	Jerusalem	22:34–46	12:28–34	20:41–44	
49	Denunciation of Pharisees	Public	Jerusalem	23:1–39	12:38–40	20:45–47	
50	End of Jerusalem and World	Disciples	Mt. Olivet	24:1–25:46	13:1–37	21:5–36	
51	Precedence in Kingdom	Disciples	Jerusalem			22:24–30	
52	Humility	Disciples	Jerusalem				13:4–20
53	Memorial Supper	Disciples	Jerusalem	[illegible]:26–29	14:22–25	22:19–20	
54	Farewell Discourse and Prayer	Disciples	Jerusalem				14–17

2. FRAGMENTARY SAYINGS

I. From Passover 27 A. D. to December 27 A. D.

No.	Matthew	Mark	Luke	John
1	3:15			
2	4:4, 7, 10		4:4, 8, 12	
3				1:38, 39, 42
4				1:47, 48, 50, 51
5				2:4, 7, 8
6				2:16, 19
7		1:15		

II. From December 27 A. D. to Early Summer 28 A. D.

8				4:48, 50
9	4:19	1:17	5:4, 10	
10		1:25	4:35	
11		1:38	4:43	
12	9:2, 4–6	2:5, 8–11	5:20, 22–24	
13	9:12, 13	2:14, 17	5:31, 32	
14	12:11–13	3:3–5	6:8–10	

III. From Early Summer 28 A. D. to Passover 29 A. D.

15	8:7, 10–13		7:9	
16			7:13, 14	
17	12:48–50	3:33–35	8:21	
18	8:26	4:35, 39, 40	8:22, 25	
19	8:32	5:8, 9	8:30, 39	
20	9:22, 24	5:29, 34, 36, 39, 41	8:45, 46, 48, 50, 52, 54	
21	9:28, 29, 30			
22	13:57			
23	14:16, 18	6:31, 37, 38	9:13, 14	6:5, 10, 12
24	14:27, 31	6:50		6:20

IV. From Passover 29 A. D. to Autumn 29 A. D.

25	15:24, 26, 28	7:27, 29		
26		7:34		
27	15:32, 34	8:2, 3, 5		
28		8:26		
29	17:17, 20	9:16, 19, 21, 23, 25, 29	9:41	
30	17:25–27			

2. FRAGMENTARY SAYINGS (*Continued*)

V. From Autumn 29 A. D. to Spring 30 A. D.

No.	Matthew	Mark	Luke	John
31			10:41, 42	
32				9:3–6, 35, 37, 39, 41
33				11:4, 7, 9–11, 14, 15
34				11:23, 25, 26, 34, 39, 41–44
35	19:14	10:14, 15	18:16, 17	
36	20:18, 19	10:33, 34	18:31–33	
37	20:21–23, 25–28	10:36, 38–40, 42–45		
38	20:32	10:49, 51, 52	18:41, 42	
39			19:5, 9, 10	

VI. During Passover 30 A. D.

40	21:2, 3	11:2, 3	19:30, 31, 40, 42–44	
41	21:19	11:14		
42	21:13, 16	11:17	19:46	
43	21:21, 22	11:22–25		
44		12:43, 44	21:3, 4	
45	24:2		21:6, 8, 9	
46	26:2			12:7, 8
47	26:10–13	14:6–9		
48	26:36, 38–42, 45, 46	14:32, 34, 36–38, 41, 42	22:40, 42, 46	
49	26:50, 52–55	14:48, 49	22:48, 51–53	11:5, 7, 8
50				18:20, 21, 23
51			23:3	18:34, 36, 37
52	27:46	15:34	23:28–31, 34, 43, 46	19:26, 27, 28, 30

II. THE OLD TESTAMENT QUOTATIONS

1. DIRECT QUOTATIONS

I. From Passover 27 A. D. to December 27 A. D.

No.	Matthew	Mark	Luke	John	Passage Quoted
1	4:4		4:4		Deut. 8:3
2	4:7		4:12		Deut. 6:16
3	4:10		4:8		Deut. 6:13

II. From December 27 A. D. to Early Summer 28 A. D.

4			4:18, 19		Is. 61:1, 2
5	9:13				Hos. 6:6
6	12:7				Hos. 6:6

III. From Early Summer 28 A. D. to Passover 29 A. D.

7	5:21				Ex. 20:13; Deut. 5:17
8	5:27				Ex. 20:14; Deut. 5:18
9	5:31				Deut. 24:1
10	5:33				Lev. 19:12; Numb. 30:2; Deut. 23:21
11	5:38				Ex. 21:24; Lev. 24:20; Deut. 19:21
12	5:43				Deut. 23:6; 25:19
13	5:43				Lev. 19:18
14	11:10		7:27		Mal. 3:1
15	13:14, 15				Is. 6:9, 10
16				6:45	Is. 54:13
17	15:4	7:10			Ex. 20:12; Deut. 5:16
18	15:4	7:10			Ex. 21:17; Deut. 20:9
19	15:8, 9	7:6, 7			Is. 29:13

IV. From Passover 29 A. D. to Autumn 29 A. D.

V. From Autumn 29 A. D. to Spring 30 A. D.

20				10:34	Ps. 82:6
21	19:4	10:6			Gen. 1:27
22	19:5	10:7, 8			Gen. 2:24
23	19:18, 19	10:19	18:20		Ex. 20:12–16; Deut. 5:16–20

1. DIRECT QUOTATIONS (*Continued*)

VI. During Passover 30 A. D.

No.	Matthew	Mark	Luke	John	Passage Quoted
24	21:13	11:17	19:46		Is. 56:7; Jer. 7:11
25	21:16				Ps. 8:2
26	21:42	12:10, 11	20:17		Ps. 118:22, 23
27	22:32	12:26	20:37		Ex. 3:6
28	22:37	12:29, 30			Deut. 6:4, 5
29	22:39	12:31			Lev. 19:18
30	22:44	12:36	20:42, 43		Ps. 110:1
31				13:18	Ps. 41:9
32	26:31	14:27			Zech. 13:7
33			22:37		Is. 53:12
34				15:25	Ps. 35:19; 69:4

2. ALLUSIONS TO EVENTS

1	Jn. 3:14	Numb. 21:9	The Brazen Serpent
2	Lk. 4:26	1 Kings 17:9	Elijah and the Widow of Sarepta
3	Lk. 4:27	2 Kings 5:1, 14	Elijah and Naaman
4	Mt. 8:4		
	Mk. 1:44	Lev. 14:3, 4	Law for Cleansed Lepers
	Lk. 5:14		
5	Mt. 12:3, 4		
	Mk. 2:25, 26	1 Sam. 21:6	David and the Showbread
	Lk. 6:3, 4		
6	Mt. 12:5	Numb. 28:9, 10	Priests Profaning the Temple
7	Mt. 11:23	Gen. 19:24	Sodom Destroyed
8	Mt. 12:39, 40	Jonah 1:17	Jonah and the Fish
9	Mt. 12:41	Jonah 3:5–10	Repentance of Nineveh
10	Mt. 12:42	1 Kings 10:1–3	Visit of Queen of Sheba to Solomon
		2 Chron. 9:1–8	
11	Mt. 17:11	Mal. 4:5, 6	The Coming of Elijah
	Mk. 9:12		
12	Jn. 7:22, 23	Lev. 12:3	Circumcision Given Through Moses
13	Lk. 11:30	Jonah 3:4	Jonah a Sign
14	Lk. 11:31	1 Kings 10:1–3	Visit of Queen of Sheba to Solomon
		2 Chron. 9:1–8	
15	Lk. 11:32	Jonah 3:5–10	Repentance of Nineveh
16	Lk. 11:51	Gen. 4:8	The Blood of Abel
17	Lk. 11:51	2 Chron. 24:20	The Blood of Zechariah
18	I k. 17:14	Lev. 13:49	Law for Cleansed Lepers
19	Lk. 17:26, 27	Gen. 7:7	Noah's Generation
20	Lk. 17:28, 29	Gen. 19:24	Sodom Destroyed
21	Lk. 17:32	Gen. 19:26	Lot's Wife
22	Mt. 22:31, 32		
	Mk. 12:26	Ex. 3:6	Moses and the Burning Bush
	Lk. 20:37		
23	Mt. 24:38, 39	Gen. 7:7	The Deluge and Noah's Generation

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III. THE PARABLES

III. From Early Summer 28 A. D. to Passover 29 A. D.

No.	Matthew	Mark	Luke	Name	Place	K	E
1	13:3–9 18–23	4:1–9 13–20	8:5–8 11–15	The Sower	Galilee	*	
2	13:24–30 36–43			The Tares	Galilee	*	
3		4:26–29		The Seed Growing	Galilee	*	
4	13:31, 32	4:30–32		The Mustard Seed	Galilee	*	
5	13:33			The Leaven	Galilee	*	
6	13:44			The Hid Treasure	Capernaum	*	
7	13:45, 46			The Goodly Pearl	Capernaum	*	
8	13:47–50			The Net	Capernaum	*	

IV. From Passover 29 A. D. to Autumn 29 A. D.

9	18:23–35			The Unmerciful Servant	Capernaum	*	

V. From Autumn 29 A. D. to Spring 30 A. D.

10			10:25–37	The Good Samaritan	Judea		*
11			11:5–13	The Midnight Friend	Judea		*
12			12:16–21	The Rich Fool	Judea		*
13			12:35–40	The Watchful Servants	Judea		* *
14			13:6–9	The Barren Fig Tree	Judea		*
(4)			13:18, 19	The Mustard Seed	Judea	*	
(5)			13:20, 21	The Leaven	Judea	*	
15			14:7–11	The Chief Seats	Perea		*
16			14:16–24	The Great Supper	Perea		*
17			14:25–30	The Rash Builder	Perea		*
18			14:31–35	The Rash King	Perea		*
19			15:3–7	The Lost Sheep	Perea		*
20			15:8–10	The Lost Coin	Perea		*
21			15:11–32	The Lost Son	Perea		*
22			16:1–13	The Unrighteous Steward	Perea		*
23			16:19–31	The Rich Man and Lazarus	Perea		*
24			17:7–10	The Unprofitable Servants	Perea		*
25			18:1–8	The Unrighteous Judge	Sam. or Gal.		*
26			18:9–14	The Pharisee and Publican	Sam. or Gal.		*
27	20:1–16			The Laborers in the Vineyard	Perea	*	
28			19:11–27	The Pounds	Jericho	*	

K—Kingdom of God; E—Personal Experience

III. THE PARABLES (*Continued*)

VI. During Passover 30 A. D.

No.	Matthew	Mark	Luke	Name	Place	K	E
29	21:28–32			The Two Sons	Jerusalem	*	
30	21:33–44	12:1–11	20:9–18	The Wicked Husbandmen	Jerusalem	*	
31	22:1–13			The Royal Marriage	Jerusalem	*	
32	24:32, 33	13:28, 29	21:29–31	The Fig Tree Leafing	Mt. Olivet	*	
33	25:1–13			The Ten Virgins	Mt. Olivet	*	
34	25:14–30			The Ten Talents	Mt. Olivet	*	

K—Kingdom of God; E—Personal Experience

IV. THE MIRACLES

I. From Passover 27 A. D. to December 27 A. D.

No.	Matthew	Mark	Luke	John	Name	N	H	Person	Disease	Method	Place	Location
1				2:1–11	Water Turned Into Wine	*					House	Cana

II. From December 27 A. D. to Early Summer 28 A. D.

2				4:46–54	Nobleman's Son		*	Boy	Fever	Word	Open-air	Cana
3			5:1–11		Draught of Fish	*					Open-air	Sea Galilee
4		1:21–28	4:31–37		Demoniac		*	Man	Demon	Word	Synagogue	Capernaum
5	8:14, 15	1:29–31	4:38, 39		Peter's Mother-in-law		*	Woman	Fever	Touch	House	Capernaum
6	8:2–4	1:40–45	5:12–16		Leper		*	Man	Leprosy	Touch	Open-air	Capernaum
7	9:2–8	2:1–12	5:17–26		Paralytic		*	Man	Paralysis	Word	House	Capernaum
8				5:2–18	Impotent Man		*	Man	Impotency	Word	Open-air	Jerusalem
9	12:9–14	3:1–6	6:6–11		Man With Withered Hand		*	Man	Paralysis	Word	Synagogue	Capernaum

III. From Early Summer 28 A. D. to Passover 29 A. D.

10	8:5–13		7:2–10		Centurion's Servant		*	Man	Palsy	Word	Open-air	Capernaum
11			7:11–17		Son of Widow of Nain		*	Man	Death	Touch	Open-air	Near Nain
12	12:22, 23				Blind-dumb Demoniac		*	Man	Demon	Word	House	Capernaum
13	8:23–37	4:35–41	8:22–25		Stilling the Storm	*					Open-air	Sea Galilee
14	8:28–34	5:1–20	8:26–39		Two Demoniacs		*	Men	Demon	Word	Open-air	Gadara
15	9:20–22	5:25–34	8:43–48		Woman With Issue of Blood		*	Woman	Blood Issue	Touch	Open-air	Capernaum

N—Nature; H—Healing

IV. THE MIRACLES (*Continued*)

No.	Matthew	Mark	Luke	John	Name	N	H	Person	Disease	Method	Place	Location
16	9:18, 19 23–26	5:22–24 35–43	8:41, 42 49–56		Daughter of Jairus		*	Girl	Death	Touch	House	Capernaum
17	9:27–31				Two Blind Men		*	Men	Blindness	Word	Open-air	Capernaum
18	9:32–34				Dumb Demoniac		*	Man	Demon	Word	Open-air	Capernaum
19	14:13–23	6:30–46	9:10–17	6:1–15	Feeding the Five Thousand	*					Open-air	Decapolis
20	14:24–36	6:47–56		6:16–21	Walking on Water	*					Open-air	Sea Galilee
					IV. From Passover 29 A. D. to Autumn 29 A. D.							
21	15:21–28	7:24–30			Syrophœnician Daughter		*	Girl	Demon	Word	House	Near Tyre
22		7:32–37			Deaf-dumb Man		*	Man	Deafness	Anointed	Open-air	Decapolis
23	15:32–38	8:1–9			Feeding the Four Thousand	*					Open-air	Decapolis
24		8:22–26			Blind Man		*	Man	Blindness	Anointed	Open-air	Bethsaida
25	17:14–20	9:14–29	9:37–43		Demoniac Boy		*	Boy	Demon	Word	Open-air	Galilee
26	17:24–27				Shekel in Fish's Mouth	*					Open-air	Cap.–Galilee Sea
					V. From Autumn 29 A. D. to Spring 30 A. D.							
27				9:1–7	Blind Man		*	Man	Blindness	Anointed	Open-air	Jerusalem
28			13:10–17		Woman With Infirmity		*	Woman	Infirmity	Touch	Synagogue	Judea
29			14:1–6		Dropsical Man		*	Man	Dropsy	Touch	House	Perea

N—Nature; H—Healing

IV. THE MIRACLES (*Continued*)

No.	Matthew	Mark	Luke	John	Name	N	H	Person	Disease	Method	Place	Location
30				11:1–46	Lazarus		*	Man	Death	Word	Open-air	Bethany
31			17:11–19		Ten Lepers		*	Men	Leprosy	Word	Open-air	Samaria or Galilee
32	20:29–34	10:46–52	18:35–43		Bartimeus and Blind Man		*	Men	Blindness	Touch	Open-air	Jericho

VI. During Passover 30 A. D.

33	21:18, 19	11:12–14			Fig tree Cursed	*					Open-air	Mt. Olivet
34			22:50, 51		Malchus' Ear		*	Man	Wound	Touch	Open-air	Gethsemane

N—Nature; H—Healing

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The Master preacher; a study of the homiletics of Jesus Albert Richmond Bond ... introduction by Edwin Cha Dargan ... New York, American tract society [°1910]

319 p. front. 21cm.

Bibliography: p. 304-306.

1. Jesus Christ—Preaching. I. Title.

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